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Evangelical Christendom.

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MONTHLY NOTES.

THE chief event in the religious world at home during the last month has been the formation of a new organization to oppose the Romeward tendencies which are so prevalent in the Church of England. Its inauguration took place at a meeting presided over by Lord Grimthorpe, whose able speech formed the chief feature of the meeting. Objection has been taken to the name assumed—"The Protestant Churchmen's Alliance"—as being too like that of the existing "Protestant Alliance," which, on a broader basis, has been so successfully combating the same evils. A more serious objection than that as to the name has been raised by Sir Arthur Blackwood, who questions whether Christians should invoke the aid of "mere politicians." "Surely," he writes to the *Record*, "If ever any work needed to be intensely spiritual, it is the preservation of the Gospel of Christ in its purity in the Established Church. Is it not the surest way to invite failure and defeat, if the patronage and protection of men who make no profession of decision for Christ are invoked and depended upon in such work?"

To this objection a writer in the *Record*—whose *nom de plume* of "An Old Soldier" cannot conceal the well-known style of Bishop Ryle—replies: "Is it wise in the present critical condition of the Established Church to turn the cold shoulder on the school of men which I have described (the old Historical High Church School), and to refuse to co-operate with them in a common effort to preserve our Church from being Romanised and ruined? Are Evangelical Churchmen, in the face of a common struggle for the life or death of the Protestant Church, really going to say to these old-fashioned brother Churchmen 'Except you drop such phrases as "high and dry," and pronounce all one Shibboleth—you shall not work with us, and we shall not work with you.' Is this prudence?"

Is this wisdom? Is this sanctified common sense? I doubt it. . . . In spite of all objections, I trust the 'Protestant Churchmen's Alliance' will take courage and persevere. If the Council will not waste time on trumpet-blowing, but concentrate all its energies on attacking such salient points as imprisonment for contumacy, the episcopal veto, and the ornaments rubric, and keep incessantly 'pegging away,' as President Lincoln said, on these three points, I believe much good may be done."

Sir Arthur Blackwood, however, in a subsequent letter, maintains his position even against "An Old Soldier," "for whose views he has the greatest possible respect." He draws a distinction between declining aid, when spontaneously offered, and seeking it; and adds: "The latter seems to me to savour distinctly of 'going down to Egypt for help,' and it is written that the Egyptians 'shall help in vain.' I must again say that I believe such policy to be disastrous." He also says: "To introduce a new society where two or three are already at work with the same main objects, cannot fail to weaken them by the withdrawal of support, and by the confusion of our ranks at a most important crisis." However, while unable himself to join the new Society, he heartily wished it well, and thus hopefully anticipates success. "There is yet time, as 'An Old Soldier' says, to win a battle; and if we fight in the prayerful spirit which Bishop Alford urges, we may look for victory by the good hand of our God upon us, and thus preserve our Protestant religion and the liberties of England."

Whilst from one point of view the multiplication of societies for the attainment of the same general object is no doubt to be deprecated as tending to weakness by withdrawing support from those already at work, it must not on the other hand be forgotten that a wider sphere is thereby gained for exciting general interest in the subject, and that, if only a peaceable spirit be cultivated, the addition of new organizations may greatly help on the cause which all have at heart. We would, therefore, urge upon the societies at work in this good cause, both old and new, the importance of mutual toleration, and, so far as is practicable, of harmonious co-operation. What our country needs is to be thoroughly awakened to the danger which threatens not only the Church of England, but Protestantism itself, from the present insidious Ritualistic aggression. The more agencies there are at work in this good cause the better; and if only they will not hinder one another's work, there is surely room for them all.

Archdeacon Farrar has, in an eloquent speech, moved a resolution in the Lower House of Convocation of Canterbury in favour of reviving "Brotherhoods" in the Church as a means of getting at the masses hitherto so little reached. The resolution was passed unanimously, so that we seem face to face with something like the revival of religious orders in the Church of England. "The thorny point, however,—as the *Record* observes—upon which great differences of opinion will inevitably arise, stands over for discussion till next year. The Committee in their Report distinctly advocate the notion of some modified vow of celibacy. They are careful to state that they do not propose the adoption of life-vows. They have not ventured actually to recommend more than that the members of a brotherhood should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience; but the report unmistakably points to such vows, being not merely permissible, but a necessary condition to admission into one of the proposed brotherhoods."

The *Record* rightly protests strongly against the notion suggested in the Report that such vows should be subject to release only at the hands of the Bishop. "Let it be clearly understood that whatever may be the claims of the Roman Church to the contrary, a vow in its strict sense does not admit of dispensation even at the hands of a Bishop. We think that any engagement or pledge of celibacy, poverty, or obedience, which is attached to a brotherhood, should be in all cases revocable at the will of the person who has entered into it; though, of course, his abandonment of it would involve his withdrawal from the brotherhood." It is strange, however, that the *Record* raises no protest against the vow or engagement of obedience, remembering how contrary to the spirit of Christianity, is that slavish subjection to the will of a superior with which Rome delights to bind her slaves. Even the military autocracy of the Salvation Army can hardly be reconciled with 1 Cor. vii., 23: "Ye are bought with a price; be not ye the servants of men"—or with 2 Cor. iv. 5, as more correctly rendered in the revised version: "We preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake."

A meeting of the Home Reunion Society has been lately held, presided over by the Bishop of Carlisle. The report contains the following passage: "Our conference with some ministers of one of the chief Nonconformist bodies has not yet been brought to a conclusion; but we hope to be able shortly to give the acts of the Conference in an occasional paper. The Conference has hitherto failed in reconciling divergent views on sacraments and on church government; but the several members of it have been impressed by the evident sincerity of the common belief in the one Lord and Saviour, and will not soon forget the friendships which the Conference has engendered." Such conferences are steps in a right direction: but we are thankful that the Evangelical Alliance presents a surer ground for union among Christians by allowing diversity as to views concerning sacraments and church government, whilst it insists on its members holding the foundation truths of the Gospel.

The event which above all others has occupied the mind of the nation during the past month has been the visit of the Shah of Persia. Our Jewish brethren have been quick to turn this to account in reference to their co-religionists in Persia by sending a deputation of their leading men to urge upon the Shah that full religious toleration should be accorded to the Jews in Persia, which deputation seem to have received a favourable reply. The Evangelical Alliance, on this occasion, had no need to approach his Majesty, as on former occasions, in the cause of religious liberty; for it is gratifying to remember that, owing to the representations made by the Alliance and the favourable response to these representations by the Shah, the Nestorian Christians have for many years past enjoyed religious liberty. Some years ago, when the Nestorians received the aid of the Evangelical Alliance in their great distress and persecution, his Majesty the Shah headed a subscription list with a contribution of £100 in aid of the fund for rebuilding the Christian churches which had been ruthlessly destroyed.

The Mildmay Conference, which has just had its thirty-third annual meeting has become not only an established institution, but is viewed by a large number of the Lord's people as a centre of spiritual light and strength, and also as an opportunity of great value for the manifestation of the true unity of all who love

the Lord Jesus Christ in sincerity. The meetings which were as usual continued for three days, and presided over by Sir Arthur Blackwood, were crowded, and on the morning when the Rev. Charles H. Spurgeon was the chief speaker an overflow meeting had to be arranged under the well-known mulberry tree in the garden. It is a hopeful sign with reference to the Christianity of our country that it can appreciate a Conference of this character—now a third of a century in existence—which does not swerve from the old paths, and carefully avoids sensationalism of every kind. This year's Conference seems to have been a very profitable one as might be expected from so important a subject as the one selected—viz., "With Christ:" (1) In death and resurrection. (2) In service and suffering. (3) In glory here and hereafter. The Chairman brought to the notice of the Conference that the general funds of the Mildmay Mission needed help; the variety of mission work undertaken is remarkable; the Lord prospers it greatly, and it should be esteemed a great privilege by His people to help it forward.

It is gratifying to announce that the French services at the Salle Evangelique, Avenue Rapp, Paris, continue to be well attended. At some of the evening meetings, it is no unusual thing for 300 or 400 to be present. The Special Services in Italian and Spanish, for which the Council of the Alliance are now arranging, commenced on the first Sunday in July. It is as yet too early to forecast their results, but already there are some hopeful signs that the brethren, who have been invited to come from their work in Spain and Italy to evangelize amongst their own countrymen during the Paris Exhibition, will not labour in vain. Some interesting incidents will be found narrated in another column.

ERRORS OF DEVOTION.

ON a certain occasion, as Jesus was journeying with his disciples "a certain man said unto Him, 'Lord, I will follow thee whithersoever thou goest.' Jesus said unto him, 'foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head.'"

It is cheering in a world like this to hear a man avouch his purpose, come what may, to be a follower of Christ. When in our meetings we reach that point that some one who has not hitherto been a follower of Christ, is brought to declare openly his purpose to follow the Saviour, in whatsoever path he may lead him, how glad we are. This seems to us fruit indeed. Are not our exhortations all with a view to such a result as this? Is not this, in fact, the language of entire consecration? To follow Jesus whithersoever, means an entire surrender to Him, the abnegation of self-will, the transfer to Christ of our power of choice; and it involves a profound conviction that all our needs will be abundantly supplied in Him, our aspirations be fully met in Him, that He will be to us what the vine is to the branch. What error

of devotion is there in this? This is the inquiry before us. The reply of the Master leads us to doubt the complete consecration of the proposed follower. It is as though we heard the Saviour say, "Dear friend, you know not what it is to follow me. In the neighbouring town you have seen me enjoying a measure of popularity; have seen many rejoicing in my miracles of healing, and seen me surrounded by those who drank in what I said with apparent appreciation. Your own surroundings are not altogether agreeable to you, and the prospect of itinerating with me and mine from place to place, meeting honour and applause and being entertained by sympathizing hosts, is attractive. But I have many enemies, and they are in positions of power and influence, and men stand in awe of them, and make more account of them than of me. I have no fixed dwelling place, and he that followeth me must prepare to encounter extraordinary hardships. You think, perhaps, that I will lead you in a path that ends in glory, honour, and power, and that, by the way, my power will be put forth to guard my followers and

myself from hardships and reproaches. Let your mind be disabused of this. I pursue a path of tribulation, hardship, reproach, and humiliation. I shall be treated as an outlaw, a price be set on my head, and all men prohibited from harbouring me: and a great stigma will be for every one that is identified with me."

How many there are this day who persuade themselves that they are consecrated, body and soul, and for all time, to Christ, because they have used the language of consecration, and perhaps committed it to writing, with much solemnity and prayer. But all the time there is in their minds the feeling that they shall not be called upon to do anything very distasteful, or suffer any unspeakable humiliation—will never surely be called upon to trample on cherished ties or forego the good name they have among men. They are like a delicately brought up young lady who gives herself to a bridegroom that is most considerate of her comfort and pleasure and reputation, being very sure that she will not be exposed to any hardships or humiliation that he can possibly avert. The Lord Jesus is a loving bridegroom; but his bride has been taken out of the slough of sin, and is to be made meet for the inheritance of the saints in light. His love will guarantee us against any real harm. The glory of His recreative art is in strengthening us with might unto all long-suffering, so that we may retain the assurance of His love in stripes, in imprisonment, in reproach and obloquy.

The disciple is not above his master. He shows us a map of the road that we are to follow; it is in the Gospels. As we look it

over, the Mount of Transfiguration catches our eye, dazzlingly; but this is only one point. See here is Nazareth, and Jesus is being dragged to the brow of the precipice; here is Gergesa, and Jesus is waited upon by a deputation of the inhabitants soliciting the earliest possible withdrawal from their blessed territory; here is the Samaritan village, where Jesus and His disciples are not allowed to tarry for a night; here is the Sanhedrim where a law is made excommunicating every one who confesses that Jesus is the Christ; here is the pretorium where Jesus, bound, is smitten, mocked, and scourged; here is the street through which he was led, arrayed in a mock robe of royalty from the palace of one of the princes of this world to another; and here is Calvary where he was crucified between robbers, and made the gazing-stock of humanity. Study this map, my brother, and then say: "I will follow thee whithersoever thou goest."

Do you shrink? You need not. The word of Jesus enabled that wretched Peter to walk upon the waters and would have upheld him. He that died on Calvary ascended for you to the throne of God and sent the Holy Spirit to give you His strength for your weakness, His righteousness for your corruption, His stability for your unsteadfastness, His wisdom for your folly. Let the love of God shed abroad in your heart by the Holy Spirit given unto you, disclose to you the secret of the power by which you shall be enabled to say intelligently, "Lord, I will follow thee, whithersoever thou goest."

GEO. BOWEN.

STRAY COMMENTS.

"Put a thorn in every enjoyment, a worm in every gourd, that would prevent my being wholly Thine."—Will God answer such a prayer as this? Not generally, I think. The matter of our sanctification would be easy indeed, if God would put thorns in all our enjoyments. If the thing wanted be to hinder a horse from desiring a certain kind of food, then it would be a good way to mix something nauseous with it; but in influencing moral beings God pursues a different way. He sets His command before us in His Word; imposes on us the necessity of seeking that command with all our heart; and gives us His Spirit to turn away from the reprehended thing. Many cling to their fortunes while

they appease their consciences by offering up such a prayer as the above. If we offer up such a prayer sincerely, God may answer it by an operation in our own hearts. It is not by any outward change we are sanctified, but by an inward. To take away a man's wealth is not the best way to cure him of an inordinate love of it.

Song of Songs.—"Behold thou art fair, my love, thou hast doves' eyes."—Doves' eyes because she has eyes to see His beauty. All our beauty is the perception of Christ's beauty. All our excellence consists in knowing no excellence but His. When we can say "Thou art altogether lovely," then He will answer "Thine eyes have overcome me."

1 Jno. v. 15.—“If we know that He hear us, we know that we have the petitions we desired of Him.”—We have, not we shall have. Immediately upon our having desired them, we have them. They are still perhaps in God’s hands, but He is our trustee with regard to them; He will keep them so long as our good requires, and bestow them in just the way required. The prayer that is agreeable to Him is answered when offered.

John xv. 15.—“I have called you friends; for all things that I have heard of my Father I have made known unto you.”—Christ showed His love to His disciples not only by laying down His life for them, but also by making known God’s truth to them. In like manner we are to show our love to the brethren. We are to seek their spiritual good before all things, seeking by all means to bring them fully under the power of the Gospel. Show them whatever the Spirit shows us.

“Ye are my friends if ye do whatsoever I command you.”—The necessity of obeying generally implies dependence. But here Christ says that those who obey Him shall be raised to the rank of friends. Those who disobey, who walk imperfectly, are in the bonds of servitude. While we disobey Him, we cannot help but know Him as a master, and that with feelings of pain. When we obey Him truly and perfectly, we cannot know Him but as the dearest friend.

John xv. 7. “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” His words are the expression of His will. Let His will be ours, then whatsoever we ask it shall be done. If the will of God be our will, then omnipotence is close upon our will. This is the true theory of prayer. God teaches us to desire what He wishes to grant. He wishes to grant it, if there be the desire; not otherwise. Prayer determines Him, because it is the expression of that desire, and shows the necessary condition fulfilled.

Men were raised from the dead in Christ’s day and in the apostles’; but only a few, by way of anticipation of the complete driving out of death from among men. Moreover, the heavenly Jerusalem, to which the happy dead are translated, is to come down to earth

so that there will be no need of dying to go there, and God hath showed how we may be changed. Sin and death when driven out of the Church, will have only the unconverted to dwell in; and their time will be short in them. For when Zion is seen to be the abode of immortal beings—that it is immortality to pass its gates—the world will press into the kingdom of heaven with great violence, I come back to this great text “The last enemy that shall be destroyed is death,” and on this I stay myself. And I find in Romans viii. 21 something very explicit, “For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” All the evils now in the world, because of sin, are to be again banished out of it; and this, in my opinion, is to be accomplished through the people of God, when they shall have that faith which overcometh the world. Compare Daniel vii. 14 and 27; also the 2nd Psalm and Rev. ii. 26, 27.

Prov. iv. 23.—“Keep thy heart with all diligence; for out of it are the issues of life.”—That is, the new heart. In this, Christ creates a well of water springing up to everlasting life. Out of it flow rivers of living water. Of what unspeakable importance to keep it. If it were a mere fountain springing up in the sands of the desert, all that hundreds and thousands had to depend upon, and there were enemies endeavouring to fill it up with sand, how great would be the obligation to watch and defend it. Christ is formed in me; I have the mind of Christ with its treasures of grace for a dying world; I am a steward of the manifold grace of God; how great my obligation to communicate with my whole heart and soul. All that Christ has ever bestowed upon me has been for others. He has been freighting me as a ship and seeing I am now arrived in port I have no further business with my own cargo; it belongs to every man. My great aim must be to make every man the subject of the influences that I myself have enjoyed. I am to keep Christ with all diligence, for out of Him are the issues of life. Let Him say by my lips, “Whosoever will, let him take the water of life freely.”

G. B.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, July 18, 1889.

"On that France were Protestant!" cries a journalist of the same persuasion; "how it would simplify matters." The great difficulty with all succeeding Governments is the political element in the one form of religion they know—viz., Romanism; and this element brings conflict. Whether it would simplify matters political or not is a question and an open one. But the heart-cry of all who know the sprightly French nation aright is, or should be—"Oh that France knew the Lord!" The number of candid souls, plunged in unbelief and doubt, who yet yearn after "an unknown God," is very great. What they need is to meet a living Saviour; and what they generally do meet are more or less erudite divines, whose arguments perplex. Among other letters from men of this stamp is the following, which may be called typical. It is addressed to one of the ladies of the Rue Auber Hall: "You have stirred a whole world within me. You say that your religion is peace; but since I have heard you the tempest within has arisen more furious than ever. The first time I entered the hall it was from simple curiosity, and Christ once more was placed on my path; but has He not been proved to be a mere man? And what you call a soul, is it other than a combination of refined instincts—a vital flame which grows, declines, and perishes with the body? If God gave me faith and life He would perform a greater miracle than when he raised Lazarus from the dead! Strange fact which throws me thus into doubt and uncertainty. I have heard great Christian orators without being much touched, and what has touched me has come from poor people laughed to scorn and despised. Have they a charm? a secret? No; but doubtless they believe truly what they say, and they speak from the heart. But what must one do to believe as you believe—to become a new being? . . . I am weary of my doubts. To forsake the world would not cost me much. I hate this world of short-lived glory and everlasting discussion; this world of bombast, of falseness, of stupid mockery, with a hatred that you

have not experienced in forsaking it, for you want to save it, whereas oftentimes I would have destroyed it. Whether you are in error or not in your belief, you have in your heart, a great pity for those who suffer. It is not those who are without bread that are the most to be pitied. If there is a Heaven, and if I do not go there it will not be laid to your charge." This grey-headed man of the world is not far from the Kingdom of God, if, indeed, he has not entered. Truly, it has been said, what France wants is not splendid discourses, books, and eloquent prayers, however useful all these may be, but living Christians, each one acting as though he were the only representative of Christ on earth.

The annual meetings of the religious societies were less numerously attended than even of late years. The one that led the van was the Protestant Historical Society. It chose for its day of meeting the 7th of June, as the centenary of the first public free exercise of Protestant worship in Paris immediately on the meeting of the States-General, in a room hired of a publican in what is now the Rue de Turbigo. After they had removed thence to a somewhat more eligible place, the first Napoleon gave them the churches of the Oratoire, of Sainte-Marie, and of Pentemont; the latter was not used until 1846. The small Protestant community of Charenton has built and opened a church, for the first time since the one permitted by the Edict of Nantes was demolished after the Revocation. A Protestant Church has also been built and consecrated in Verdun. An interesting service of ordination of the son of Pastor Pasquet lately took place during the session of the Synod at Ferney-Voltaire. Forty French and Swiss pastors were present in their canonicals. The Reformed Church of Reliziane was also consecrated in June, making the eighth in the department of Oran, in Algeria. The Evangelical Society's was its fifty-sixth anniversary, and, we believe, for the first time without deficit; the meeting was cheerful and animated; the Luxembourg Chapel was nearly full, and much was said which gives matter for Christian joy

and hope for the old and new stations. Opposition from Rome continues, and the curious fact was elicited that the people in various places have required the Society's agents to don pastor's robes when performing the services of baptism, marriage, and interment, for fear of being confounded with freethinkers, who have no religious service. The Bible Society of France has a deficit of 5,000 francs. It has spread 24,280 copies of the Scriptures during the past twelve months. Since the origin of the various Bible societies in France (1818), it is calculated that, by their means, above 10,000,000 Bibles and Testaments have been circulated in France. The Society regrets that pastors have not made larger demands on it to supply every Protestant sailor and soldier with its freely-offered New Testament; and also that the Young Men's Christian Associations are slow to obtain and distribute the sacred volumes it has placed at their disposal. The Paris Bible Society (in whose Committee the rationalistic element still exists, and is an obstacle to its fusion with the other) has circulated, during the year, 1,713 Bibles and 4,423 Testaments—1,556 fewer than the year before. The receipts exceed the expenses by 3,656 francs. The Primary Instruction Society had a very small attendance; its training school at Courbevoie remains closed—that of Boissy, for young women, had twenty-five pupils this year, nine of whom have received their brevets; it has assisted 130 schools, some of which are of its own foundation; it has also given small donations to ninety-four Thursday schools. Hopes were strongly expressed that Protestant schools will be founded anew. The obstacle is financial. The receipts of this valuable Society are 115,981 francs, and expenses 107,546 francs, leaving, however, a deficit of 4,600 francs on an old debt. The Missionary Society was fairly attended. The year has been one of progress. Eight new missionaries, of whom three are married, have entered the field; and the French Congo Mission has been created. In Lessuto, 514 new members have been admitted into the Church; 3,332 catechumens are preparing for membership; 9,875 persons belong to the mission church, which has 110 outposts (fourteen more than in 1887). The Tahitians who came to Paris for the Exposition were present. One read a speech of thanks to the French Churches, and all sang a hymn in their native tongue,

The receipts are 336,425 francs; and there is a deficit of 29,035 francs. The Mission House has had eighteen pupils during the course of the year. The Deaconesses Institution has twenty-five deaconesses and eight pupils employed in the house, and thirty-one elsewhere, in Paris and the provinces. They superintend eleven hospitals, six orphan establishments, five asylums for the aged, one prison for women, and one for liberated female prisoners; 406 sick persons have been inmates of the infirmary. Refuge, schools, and other labours of love continue to prosper. The financial state is good; but it is remarkably difficult to recruit deaconesses, the employment being much less popular among French Protestants than among those of other countries. The speeches were principally suggestive of ways and means for increasing the number.

The one novelty in this year's meetings has been the first general annual meeting of the Society for the Evangelization of Jews in France. The chairman was Pastor Banzet. The beginnings have been slow and small, the interest among Protestants sparse, but sufficient after many years of quiet labour; for M. Mamlock, missionary (London Society) to the Jews in Paris, commenced with a small room opened on the Trocadero at the Exposition of 1878. Receipts, 4,859 francs; expenses, 2,945 francs. A theological candidate is about to devote himself entirely to this work. The attendance of Jews at special lectures is encouraging, as also are the results of visitation. A warning comes, perhaps from over the Rhine, concerning scismatic influence in France. The directors of the journals *La République Française*, *La Lanterne*, *La Nation*, *Le Gaulois*, the chief editors of *Le Temps* and *Le Petit Journal*, and the principal writers in above a dozen other Parisian papers, besides provincial ones, are Jews. Jews are everywhere: in the Senate, the Council of State, the Legislative Chamber, in all the academies and High Schools—in fact, in every sphere of science, literature, and art; five generals and hundreds of officers in the army are Jews. There are above 70,000 Jews in France. It is high time to seek their spiritual welfare!

The first congress of the Salvation Army in France brought up to Paris 140 officers (French and Swiss) to meet General Booth. We had the opportunity of privately interviewing some of them. The artless recital, on one hand of conversions, and on the

other of sufferings; fearful persecution and violence perpetrated in Switzerland by Protestants; in Canada by Romanists; in France by the inevitable roughs—of blows dealt and injuries for life, by ferocious men let loose on gentle lasses, and on lads who return blessing for cursing, would form volumes of intensest interest. Little or none of this, however, transpired in the public meetings, where the salvation of souls and their sanctification were the subjects, handled in the well-known terse, lively, intense, style, interpreted by Colonel Booth Clibborn. General Booth's daughter, the "Marchale" gave a touching, urgent

appeal, listened to in breathless silence. The private meetings for officers were of a deeply spiritual and practical description. The Eden Theatre people thought to have a little fun by bringing out a big drum and noisy wind instruments on to a small balcony to drown the voices in the hall beneath; but the police soon put a stop to it, and also took into custody some turbulent young shopmen who had fallen to blows in the yard after their indispensable exclusion from the hall. The opposition of many Protestants to this mode of evangelization has the striking consequence of filling the Salvationist halls here with Roman Catholics.

GERMANY.

[From our own Correspondent.]

Berlin, July 15, 1889.

The City Synod of Berlin has undergone a great change. It was hitherto the only Synod in Prussia with a "Liberal" majority. At last the unceasing efforts of the believing parties in our capital have broken the spell, and the majority has got into their hands. With 118 against 110 votes, they elected General Superintendent Brückner President of the Synod, a post occupied for many years by Mr. Schröder, an advanced member of the Protestant Verein. In other respects they made very moderate use of their victory. They even elected members of the former majority into the committee of the Synod, a concession which had not been made by the other party. They wanted to emphasize the principle that all parties of the Synod should be represented in the committee. Perhaps it was also thought that the raising of the church rates would be too difficult, if the "Liberals" did not take part. These taxes themselves were increased to 7 per cent. of the State taxes, in order to allow of larger grants for building new churches. This is a great step in advance. Some members complained that the foundation stone had already been laid for the new Nazareth Church; it was done by Prince Frederick Leopold of Prussia, as representative of the Emperor, and by the Empress at the end of last month—while far more urgent cases were not brought so far yet. The simple reply was, that the great personal endeavour of the minister, Pastor Diestelkamp, had hastened the proceedings. It will always be so, that the zeal of one man brings forward great things. The city authorities of Berlin

gave a very curious answer to the new state of things. Hitherto they had willingly gathered in the church taxes; now that the majority of the Synod is no more in their sense they suddenly decline it. It is a remarkable sign for the hostility which exists in certain circles against orthodox Christianity. Practically it will matter little. Perhaps it is even better if the Synod requests the parochial councils to collect the taxes.

The sister of our Empress, Princess Louise of Schleswig-Holstein, has been married on the 24th of June to Prince Frederick Leopold of Prussia, and the hope is that this will bring us a new warm friend and supporter for all good works.

In Saxony a remarkable jubilee was celebrated last month—the 800th anniversary of the day when the House of Wettin came to the throne. Such a connexion of eight centuries between Sovereign and people cannot be without many blessings; and also Saxon Protestants took part in the festival. The present King Albert is a large-hearted man, truly attached to the Empire, and a loyal monarch to his Protestant subjects. They could not help remembering with gratitude what the electors of Saxony had done for the cause of the reformation. If they had pursued that line, Saxony would probably now be at the head of Germany, but when they abjured the Protestant faith for the sake of the Polish Crown, the championship of the reformation, and with it the leadership of Germany, went over to Prussia. However, the love of the Saxon people remained true to their Sovereigns. At the conference of clergy held here as usual in the week after

Trinity Sunday, the question was also discussed, "Is the end near?" It is decidedly a progress that greater attention is directed to that important subject. Only Mr. Stöcker seemed to answer the question in the negative; according to his opinion it will take some time still until the Gospel is preached to all nations. At all events, the blessed hope of our Lord's return is made much more the subject of prayerful meditation in Germany now, than formerly.

The first Continental Conference of General Secretaries of Young Men's Christian Associations took place at Interlaken just now. The next one is to be next year in Berlin, God willing, in the new house of the Berlin Association. The beginning of such conferences is a sign how the work among young men is more and more recognized in its importance, and that the number of paid secretaries, who can dedicate their whole time to the work, is increasing.

A subject to which attention is paid now from different quarters are the habitations for working men. It certainly is of the

greatest importance to give these men a comfortable home. Pastor von Bodelschwingh built a number of little houses at Richfield; the Berlin City Mission is letting a number of houses in small dwellings to working men. It is thought that the best would be to build houses for one family somewhere near Berlin. The Mission Society working in the east and north of Berlin, has ascertained that the railway would grant all facilities for suitable trains and cheap season tickets, and that many workmen would gladly seize the opportunity to get a home they can call their own. As a friend of this plan offered 3,000 marks for the purpose, prizes were promised for the best plans for such houses. All the good plans sent in by architects have been exhibited by the Society. If once the scheme were found practicable, it would be of great moral value, especially as the Society would provide for religious work and influence. If well conducted it is also sure to pay, and it is therefore to be hoped that capitalists will lend the necessary money.

SWITZERLAND.

(From the Continental Agent of the London Council.)

Lausanne, July 8, 1889.

It would seem as though the enemy of Christ's glory, as our only Saviour and intercessor, were hard at work everywhere to promote the worship of Mary, and to deceive men as to the perfection of Christ Jesus' humanity in its sympathy, which they teach is less deep and perfect than that of Mary. Unconsciously, many of those who have been Protestants in a merely negative sense have lost sight of the duty involved in the name—that of being witnesses for Christ. If you have shamelessly raised a statue to Mary in the House of God—at St. Paul's—here, at Lausanne, the setting-up again of her image over our cathedral door has been seriously entertained. A vigorous protest has been made by our leading religious periodical, which rightly enough says that it is a denial of the faith in Christ alone for which our forefathers died. Of course, our most Radical paper, and those who profess to care most for art and its claims, quite disdain such arguments, and Rome knows how to ally herself with the most opposite political parties; and these, if only such, and without religion, are as ready as he is to join hands with her in anything which may, as they think, secure votes for their party. When

will nations learn that Rome is a political power aiming at dominion, and hence uses all political parties as her tools. No scruples of inconsistency trouble her. I have seen her in '48 blessing trees of liberty in France, and then supporting Napoleon III. when he had bargained for their assistance. This Mariolatry is most derogatory to our Lord's honour. "Oh," said a young Neapolitan girl to me, after a lesson I had given to the class on the love of God in Christ Jesus, "I was told the other day (she had been transferred to a nun's school for some little time) that Jesus would have destroyed the world long ago but for the Holy Virgin!" Let Christians beware of becoming the dupes of the Jesuits just now. Cardinal Lavigerie is under the garb of an anti-slavery gathering at Lucerne, preparing a glorification of the Pope, himself, and Mary! This is what I gather from one of our best-informed French papers. Some eighty young singers and musicians from the so-called Apostolical College, and fourteen negroes from different parts of Africa, are to figure on the platform. A cantata is to be sung, entitled "Voices of Earth and Voices of Heaven." First, the negro's cry of distress is heard—a call for pity; then the voices of "The Missionaries of our Lady of Africa"

transmits this cry to the "Virgin Mary," who intercedes with Jesus.

"Pity for them! Pity! I am also their mother."

VOICE OF JESUS.

No, I have not cursed their race for ever . . .
Mother, you pray to me. . . . The hour of grace
has come.

The hour when chastening wearies,
When Mercy at last resumes its course.

Already mine Elect awakens,
That holy pity which has slept!

"'Mine Elect' is Cardinal Lavigerie. As it needed the Romish missionaries' voices to tell Mary and Jesus that millions in Africa were suffering, so the initiative of the Cardinal and the Pope's recommendation were needed to move the world in behalf of the slaves."

THE VICAR OF JESUS CHRIST TO THE
LIBERATOR.

(Notes state that this means the Pope Leo XIII.
to Cardinal Lavigerie.)

Go my son, and awaken the world;
Shake out the standard of your purple,
To the four winds cast forth the fruitful word,
And let Liberty arise from her grave.

VOICE OF THE WARRIORS.

Away to free our brethren;
Forward! haste to the great lakes
Of Christ—set up the standards.
"Dieu le veut!" Let us away!

Away for this new Crusade,
The cross on our hearts and forehead.
Down, down upon the savage arabs,
"Dieu le veut!" Let us away!

Away at the voice of the Apostle,
To gain the great pardons,
Every holy cause is ours.

"Dieu le veut!" Let us away!

No one then has done anything yet for the abolition of slavery! The Cardinal himself has offered two large prizes to the musicians of all the Christian peoples of Europe for the best music to which these glorifications of Rome, the Pope, Mary, and himself may be set.

We have received the following letter from the Secretary of the Swiss Anti-Slavery Society (M. Ch. Faure):—

Geneva, June 30, 1889.

Your July number publishes a paragraph from your correspondent at Lausanne, which contains some severe remarks respecting those evangelical Christians (Evangelicals) who propose forming a part of the Congress at Lucerne for the abolition of the African slave trade.

I do not venture to say anything touching the action taken by our brethren of the British and Foreign Anti-Slavery Society, who have written to the Association here in Switzerland, wishing us to take part in the

He says: "As the Pope himself has inspired these thoughts, as it is from him that I have received my mission, I purpose to lay at his feet the two victorious compositions, and to ask for their authors all the Pope's paternal good-will." Rome is intent on keeping herself before the public—on monopolizing attention to what she is doing—ignoring, as all such must do, what others have done and are still quietly doing. Protestants, as witnesses for Christ, should not rally under such man-exalting standards. Again, I ask, why does not Cardinal Lavigerie go and preach to the Portuguese, or are they his allies against our missionaries on the great lakes?

I cannot close my letter without laying a loving word of remembrance on the grave of a dear and revered brother whom God has called away from our midst. All French Christians know and have seen the name of George Bridel on a large proportion of the books which they loved to read. George Bridel has ended a life of rare piety in perfect peace. Many leading names in our Christian continental work were associated with his own. Hardly ever have I met such a combination of clear, practical, insight and firmness with loving, patient, and tender words and manners. He courted, most unknowingly, confidence and affection by his peculiarly quiet and sympathetic ways. Our Evangelical Alliance and all our Christian societies mourn his withdrawal. We all wish to remember the example he has set and to follow Him whom he evidently followed and honoured to the end as our adorable and all-sufficient Saviour. I must reserve for another letter, unless you receive other correspondence, some report on the meetings of our religious societies at Geneva, and on those of the Basle Missions.

Congress. But I am rather surprised that your correspondent, who, I imagine, is a member of the Alliance, should ignore the fact that it was at the instigation of the meeting of the Evangelical Alliance, held at Berlin in September 1888, that the Swiss delegates called the attention of their fellow-countrymen to the iniquities of the slave trade, both as regards the traffic itself, and the sufferings of those who are the victims of this fearful scourge of humanity. It should be remembered that the Swiss Anti-Slavery Society has at its head the President of the Geneva Branch of the Evangelical Alliance—Mons. le Prof. Ruffet—a man who has thrown his whole heart into this movement,

and who was one of the delegates from the Swiss Branch at Berlin, and who also, at the request of the members of the Neuchâtel Branch of the Alliance, after having spoken in public on the subject at Geneva, held meetings both at Neuchâtel and Chaud de Fonds.

If the Protestants of the Canton de Vaud have thought it their duty to refuse adhesion to the call of the Swiss Anti-Slavery Society, of course they are perfectly free to do so. They must, however, have been for these last twenty years *en courant* of what has been going on through the writings of Cameron, Livingstone, and Stanley, as also with the accounts furnished by American, Scotch, and English missionaries, etc. They must be aware of the cruelties practised by the slave hunters, and can scarcely have failed to have been struck with the fact that these men—both authors and missionaries—have been anything but acquiescent in the horrors of which they have been the witnesses, or have remained passive when they knew that thousands of human beings were being butchered, women outraged, and, together with helpless children, sold into slavery. It will be in vain that our friends of the Canton de Vaud seek to cover their inaction by criticising those who are putting their shoulder to the wheel and endeavouring to lessen these enormities. You must forgive me, Mr. Editor, if I say that this appears to me to be a proceeding little in character with the teachings of Christianity. Let these gentlemen do something themselves—decide upon a course of action. Let them gather together to consider the subject, and find out how they can come to the relief of these poor Africans, and we will join our efforts with theirs, and see what can be done. But as long as they persist in doing nothing themselves, and in making no effort to get anything done even by others, so long as they persist in playing the part of the Levite, passing by on the other side, such can have no right to

criticise the Samaritans who turn aside to help the man wounded by robbers. As to those true Christians who intend going to Lucerne, they will be satisfied that they are playing the part of the good Samaritan—"Go thou and do likewise."

This is not the moment, when we hear the representative of Great Britain at Zanzibar blaming the missionaries of Frere Town and Rabai for the pity which they show for fugitive slaves from Mombas or Rew, to hold back. The Rev. W. S. Price declares that the slave traffic "is an institution which is not only demoralizing to all who have anything to do with it, but to the efforts that may be made by philanthropists or Christians for the propagation of civilization or the Christian faith." This is not the moment, we repeat, that we should allow ourselves to be shaken by criticism or derision, or in our desire to do what God has put it in our power to do. We believe it to be our duty to try and contribute as much as in us lies to ameliorate the sufferings of these blacks, whom He would have as well as others, become the children of God.

If those who are interested in the treatment of animals, and we are among the number, have found it desirable to meet together at Dresden internationally, to examine in common into the question of slaughtering them for food, and to insist upon their being stunned before actually putting them to death, is it not vastly more important for us that branch societies should meet together to see whether by combined action something cannot be done to put a stop to the horrible raid of the slave hunters on our fellow creatures in Central Africa?

We hope that the day will come when your correspondent will regret the sentence which he has passed on Christian brethren who place obedience to Christ and his orders far above the diversities of creeds, and who endeavour to obtain His approbation by their fidelity, and keeping all the commandments which he has given them.

ITALY.

[From our own Correspondent.]

ONE of the most interesting efforts for the spread of the Gospel in Italy has held its second general assembly in Rome—"Unione Cristiana Apostolica Batista." Its well-known quarters in the Piazza Lucerna, in the Eternal City, is a spot where God's truth in all its purity and integrity is diligently and loyally set forth Sabbath after Sabbath, and from whence efforts for good, far and near are the

burden of faithful hearts, and the subject of many and earnest prayers. On the present occasion Mr. Wall, the retiring president, whose well-known devotion to the cause of Italian evangelization deserves the warmest sympathy, delivered, at the first sitting, a discourse which was calculated to encourage his hearers in their work, as well as to strengthen their faith. At the second sitting the proceedings of the Committee were

examined, and also of the Commission relating to the periodical which is issued monthly by the Unione—namely "Il Testimonio," a very valuable and interesting publication. The review with regard to this matter took in the last five years. The general operations of the Society are crippled for want of funds. In spite of all difficulties, much good has been done, as much, it was felt, as circumstances permitted, although the circumscribed area of the work was greatly regretted. Some interesting and profitable remarks were made by Signor Paschello regarding the more effective working of the Union. He suggested, in order to increase its efficacy, that earnest prayer should be made to Almighty God for His guidance and blessing, and that individual and collective responsibility should be seriously considered. He likewise recommended that district and local unions be formed, to have the various churches visited in turn; that all should endeavour to bring about an increase of funds, stirring up the churches regarding their responsibility. Furthermore, he urged the desirability of having some kind of establishment for the education of those men willing to become evangelists; and also proposed the adoption of a form of certificate of church membership for general use, which should be at the service of those who travelled about or changed their place of residence.

The attendance was gratifying, twenty-eight ministers being present; about twenty churches were represented, and at least thirty stations. The assembly welcomed with cordiality Dr. Fulton, the well-known and distinguished American Baptist minister, and Signor L. Conti, of the Chiesa Libera Italiana; both of whom cheered those present by their words of warm and cordial sympathy.

The services of the delegates were willingly given during their sojourn in Rome towards extending the knowledge of our Lord and Saviour Jesus Christ, and by efforts to strengthen and encourage believers in their most holy faith. This work was heartily and earnestly carried out. May God's richest blessing rest on the efforts of these, his faithful servants, wherever and whenever they lift up the banner of the Cross; and may the spirit of wisdom and of love ever guide them in all their undertakings.

A report of the District Conference—

Marche, Roma, and Napoli—of the Chiesa Evangelica Valdese, opened at Poggio Mirtato on June 5, shows that progress in the service of the truth is making good headway in several of the places included in this district. From Poggio Mirtato itself comes an encouraging report about the Sabbath-school, which is flourishing, and a means of influencing for good the families to which the children belong. The evening school also is very successful. Civita Vecchia, Corneto, Tarquinia, Orbitello, and Porteroale, are very promising stations, especially the first, from whence a request has come to have a place for public worship. The *Italia Evangelica* of July 6 says, with regard to Rome: 'There has been an increase of numbers of the communicants, amounting in all to 134; two deaths have taken place; twelve have left for other localities; fifteen have been admitted (one of which is noted for the thoroughness of his conversion and the firmness of his faith); and there are four catechumens. The Sabbath-school numbers thirty children, and the attendants at the night school 110. Public worship is satisfactory, and many Roman Catholics are present. Meetings on controversial subjects, and topics of public interest, are attended in large numbers, and are held frequently. The Church and its proceedings rise higher and higher in the estimation of the public. The contributions are abundant. The bazaar lately held yielded over 1,000 lire. . . .'

The church at Naples is flourishing, and peace and love reigns among members. There are 160 communicants and ten catechumens, nine-tenths of which are present regularly at public worship. The day-schools are well attended, counting 153 scholars. The Sabbath-school numbers 145. The Circolo Diodate is progressing. The Collections are more numerous and 2,662 lire have been raised for the Bicentenary. . . . Besides the principal church there is another locale for worship where good work is done. . . .

In rendering an account of the proceedings during the sittings of the Conference, the "Italia Evangelica" goes on to say: "During the meeting held on the 12th two papers were read, on the way to adopt preaching so as best to reach the special needs of the inhabitants of the district; and, on the most efficient way of winning over to the Gospel those who are now estranged from it. Both papers were taken into earnest consideration, and it was determined that the first, by

G. Pons, should be printed. The last sitting, held on the 13th, was occupied by several matters of importance. One was, on the way to revive the life of the church; and another, whether women should have the right to vote in church affairs. A third related to the more complete unification of the two branches of the Waldensian Church; and, after a long discussion, it was agreed to express the hope that the Synod would affirm, this year, more strongly than ever that the Church now existing form one single body, descending from the olden times so glorious for its heroism. . . . The work of showing how to

obtain a revival of true church life was confided to Signor Ruffa; and that on evangelization, as promoted by the Press, to Signor T. Gay. One more, on itinerant evangelizing, was left to be taken up by some member of the Conference. . . .

The culminating point of the Conference in connexion with the public was the evening, when a numerous and somewhat select audience gathered together, through public notices, at the Church, in order to hear Signori Pons, Gay, Ruffa, and Barzaglio speak on the subject of the "Glorious Return."

COUNT CAMPELLO AT SAN REMO.

As is well known, the great leader of the Catholic reform movement in Italy is Count Enrico di Campello. This nobleman was, up till September 1881, a Canon in St. Peter's, Rome, and had a splendid ecclesiastical career before him. At that date he voluntarily resigned his stall, and turned his back on the Vatican. Nothing led him to take this step, but his seeing the truth as it is in Jesus. Before he took it he had conversed with no Protestant minister, and had read no Protestant book. He was, therefore, not converted to any Protestant church, but to Christ. This explains, to a certain extent, his position. He views all questions as to Church rites and government as secondary and comparatively unimportant. He, therefore, sees no necessity to become Presbyterian or Methodist, or Church of England. Enough for him to preach Jesus Christ and Him crucified, and to advocate a Church on broad Catholic lines.

Count Campello has been working quietly but very successfully in his native district of Valnerina in Umbria. But thousands in every part of Italy are outside the pale of the Church of Rome, and they are inside no other. They are no longer ignorant and superstitious and priest-ridden, and so they cannot see the force of attending a church where, neither intellectually nor spiritually, can the priests and their services do them any good. The men feel that. The women are still under the power of the priest, and attend church. But as a number of fine young men said to me the other day, "We want female education in Italy, that our wives and sisters may be disgusted, as we are, with the present system, and desire a purer and a better."

Count Campello is meeting this state of

things. He came to San Remo, and we simply intimated a day or two before that he would hold certain conferences. The people turned out in their thousands to hear him: they applauded what he said. The local Press advocated his cause. Before he left for Umbria many waited upon him and begged his return. He has just paid his second visit. We asked the Syndic to grant us the use of the town theatre—being the largest building in the place—that as many as possible might hear Campello. The Syndic put the matter to his colleagues, who unanimously and cordially gave us the use of the building free of expense. Admission was by ticket, so as to secure as far as possible a representative and influential gathering. Last Sunday afternoon, the theatre was packed from floor to ceiling with an audience any orator might be proud to address. For two hours Count Campello and his young evangelist and law student, Signor Ugo Janni, discoursed on the nature of true religion as a thing of the heart and of the will, as reconciliation to God through Jesus Christ and submission of the whole being to His law in love, and of the mission of a church to teach and foster this religion in the heart. They showed how once in early times the Christian Church in Italy answered this purpose. Then, in scathing terms, they denounced the present Papacy as no Church, but a cruel, corrupt, criminal system at war with the interests spiritual, intellectual, and material of the individual, the family, and the community at large. And then they appealed to their countrymen in noble, eloquent words to become Christians by receiving Christ into the heart, and to rally round the banner of Catholic Church reform.

Their words were not in vain, for the very cream of San Remo youth met the two reformers at a private conference the next day, and, after a frank statement of ideas on both sides, an agreement was come to whereby these young men would aid Count Campello in establishing a mission at San Remo as the first step towards the formation of a Reformed Catholic Church.

Such, in few words, is a hurriedly-written sketch of this movement here. One cannot but see in it the finger of God, and hope and pray that it may be for the gathering of souls into the kingdom of our Lord and Saviour Jesus Christ. I may add that the English-speaking colony at San Remo has

very heartily supported Count Campello. We held one or two meetings, when more money was given than sufficed to pay all the expenses of his coming. But as every good cause has its opponents, they have not been entirely absent in this place. The Bishop of Ventimiglia and a pervert English priest stationed here have opposed the work. In this I regret to say that they were joined by the clergyman of "All Saints" English Church, who appears to be more Papal than the Pope. Last year the preacher of this church was Father Rivington, who went over to the Church of Rome, and it would surprise no one if the present "All Saints" preacher did the same.—REV. ALEXR. ROBERTSON.

TWO REMARKABLE PUBLICATIONS.

The Rev. Dr. Gordon Gray, writing in *A Voice from Italy*, says there has been during the past year two remarkable publications in Italy, which must be regarded as indicating a revived interest in the study of the Scriptures. The Milan edition of Martini, with notes and illustrations, is having a very extensive sale, as it issues in parts. As many as 90,000 have been named as the parts sold week by week. Most certainly many would have preferred its circulation without Martini's notes and comments. As it is, there can be no doubt that this is promoting the sales of the Bible Societies, more especially when it is found that the whole Bible can be had for one franc. Many will also take the opportunity of comparing the much-maligned Diodati with the authorized Martini, and will be astonished to find that, after all, there is so little difference between them.

The other noteworthy publication is that of an illustrated life of Jesus, by an eminent literary man. The author, Signor Bonghi, is an ex-Cabinet Minister, who held for a time the portfolio of Public Instruction, and was the associate of such distinguished men as Minghetti and Sella. He has been Professor of History until lately in the University here, and from his chair has not hesitated to teach that what Italy wants is a religious revival following up its political one, and that the one instrument to effect this is "the Evangel." He is now giving practical effect to his teaching, and his work will doubtless be one of the potent means in the coming religious reformation.

His own modest preface, which we quote almost in its entirety, will show the spirit in which he has girded himself for this im-

portant service: "This account of the life of Jesus," he says, "will contain nothing that is not in the Gospels, or has any other end than to make clear what might otherwise be obscure. My desire is that it may fall into the hands of all, and that each may gather from it, for the life of his own spirit, the fruit most in accordance with the bent of his mind and the inclination of his heart. The writer will never put himself forward, and will try only to make the great Person of whom he writes seen and beheld as He appeared to His disciples, His contemporaries, and His immediate successors. God grant that as the writing of Christ has satisfied his heart, the reading of Him may equally satisfy; and as the many hours passed in doing the first have been happy, many more such hours in the experience of very many may be passed in doing the second. . . . And now let as many as possible come and refresh their minds, dried up with the arid duties of daily life, from that living fountain which has been, and will be, for all ages in the life of Christ."

There are three excellent introductory chapters; one on the land where the facts to be narrated occurred, another on Jerusalem and its Temple, and a third on Herod, the builder of the Temple. The fourth chapter begins with the vision of Zacharias, the fifth deals with the Annunciation, the sixth gives the song of Mary in full. Wherever important sayings are found in the Gospels, Signor Bonghi is careful to give the words of Scripture. Here and there may be found a trace of the Romish interpretation, as in the salutation to Mary—"Hail, full of grace," instead of the "highly favoured" of our

received and revised versions. A minute examination of the life in the light of the actual words of the Gospels we must reserve for some future occasion. The illustrations are natural and abundant. In them there is an utter absence of Romish drapery and accompaniments. The Holy Family, which forms the frontispiece, represents the mother and child, with John leaning on her arm, and Joseph standing behind with carpenter's tool in his hand. A good map of Palestine in the time of Jesus follows, and then a plan of the Temple. The humble maiden of Galilee, kneeling before the angelic messenger; the adoration of the shepherds; Joseph and Mary on the way to the city of David; old Simeon in the Temple, with Anna not far off; the redemption of the first-born; the incidents in the visit of the wise men from the East, are the subjects of the earlier illustrations.

One can only wish for such a sale of this "Life of Jesus" as the similar version of Lasserre met with in France. I am informed on the best authority that 20,000 copies of the weekly parts are being sold thus far. When the merit of the work comes to be better known, that number, we trust, will be multiplied many times. The greater the success attending this effort the more surely will it attract the notice of the congregation of the Index. If the popular interest in it become too manifest and widespread, we may be almost certain that it will be put among the prohibited books. In this case

there is no recommendatory letter from Pope or Archbishop, as was the case with the version of the life by Lasserre. On such aid Signor Bonghi has not relied, though he, too, professes himself "a true Catholic," and has not severed himself from the Church of his fathers. There is no true friend of Italy and Italian evangelization that will not wish every success to this attempt to place in the hands and homes of the people of this land the life of Jesus according to the Gospels, the true evangel so long hid from their view by the very Church that professes, above all others, to be built on "the foundation of the apostles and prophets."

The devout and cultured Frenchman, to whom France owes that story of the life which found its way into thousands of homes, and ran through twenty-six editions within less than a year, is here now. Mons. Lasserre is engaged in an effort to have the sentence of the congregation of the Index recalled. Every Christian must wish him what is the desire of his heart. Grave doubts may exist in our minds as to his having that wish realized, but it is only natural that he, a devout son of the Church, should make the attempt, appealing to the highest power within it. Should he fail, his eyes, as well as those of many in France who have followed him here with their sympathy and prayers, may be opened, and he may be led to discover that the true Church cannot be that which keeps back from the people the true story of her Head and Lord.

EASTERN TURKEY.

MISSION WORK.

It is true that statistics and figures tell but a small part of the story of mission work. There are vast results that do not appear in figures at all, nor can they be made so to appear. The number to the Church in any one year will necessarily convey something of an idea of the immediate results of that year's work, yet it tells but a small part of the history of the year. One unfamiliar with the particular field might see little to encourage in the figures, while the missionaries upon the ground, at the same time, may be wonderfully encouraged with the results of the year.

In spite of these facts, as a medium for the communication of the state of the work in the foreign field, we are more or less confined to figures and statistics, and, hence,

these must not be ignored, while they should not be accepted as the complete index of the progress of Christ's kingdom in any given period.

The statistics for the Eastern Turkey Mission have just been completed for the year 1888, and possibly an extract from these may not prove uninteresting to many of your readers. They may also give a better idea of the work of the Mission.

The estimated population of the field occupied by this mission is over 2,250,000. Of this 2,250,000 within the limits of the mission, only about 16,000 are declared Protestants—one-tenth of one per cent. of the whole number. But of the 16,000 declared Protestants, only 2,686 are members of the Protestant Church—which makes one Church

member to every 500 of the souls included within the Mission limits. These figures show that the time has not yet arrived for the withdrawal of missionary forces from Turkey.

There are five regular stations at which missionaries reside—Bitlis, established in 1858; Erzroom, in 1839; Harpoot, in 1855; Mardin, in 1856, and Van, in 1872. Bitlis occupies fifteen out-stations, Erzroom twenty-two, Harpoot fifty-six, Mardin twenty, and Van two. About five-eighths of all of the Protestants of the Mission are within the limits of Harpoot station. There are forty regularly established churches in the Mission, with a total membership of 2,686. To these churches there were received on confession, in 1888, 205 members; 156 of these were received in the Harpoot field. These churches are presided over by twenty-eight ordained pastors. There are also fifty regular preachers, 176 native teachers, and forty-five other helpers, such as Bible-readers, colporteurs, evangelists, etc. Each Sabbath there is preaching at 120 stated places, with an average congregation of 11,000. About 75 per cent. of this last number are members of the Sabbath-schools.

The educational statistics show, also, a large work. The centre of the mission schools is at Harpoot, where is located the Mission Theological Seminary and Euphrates College, with over 500 students in attendance. From here teachers and preachers go out to all parts of the field. Exclusive of the college, there are over 6,000 scholars studying in the high and common schools of the Mission.

When it is remembered that all these schools are strictly evangelical, in which lessons from the Bible and Testament are daily given, whose teachers are supposed to be Christians, and who are especially charged with the duty of giving to all their pupils religious instruction, the part which these schools are destined to play in the evangelization of this land can be partially appreciated. It is undoubtedly true that over one-half of the students above mentioned are members of non-Protestant families. The school is already a power in the land, and its influence is increasing every day.

The next question is, "What do these people pay for all the Gospel and educational privileges they enjoy?" Before this question is answered, you must remember that this is in the Orient, where it is the nature of the people to receive, not to give; whose common nature and desire is expressed by the universal never forgotten word, "*bakshish*;" where

many a man will endure a hard beating from officials rather than pay his tax of one or two dollars, when he has the money in his pocket and knows that he must ultimately pay it. But above all this, it is a land of extreme poverty and oppression, where thousands of deaths occur each year from lack of food and exposure; where the whole tendency of the country is toward extreme poverty. It must also not be forgotten that here the regular wages of a common labourer, he boarding himself, is from 10 to 15 cents a day; for a man with a trade, from 20 to 40 cents a day; that bread costs nearly as much as it does in America, and that many articles of clothing are imported from Europe. Looking at all of these things, it is evident that 1 dol. here would equal from 5 dols. to 8 dols. in the United States—i.e., it would be procured with as much difficulty and labour, while it will not go so far in the purchase of necessities and luxuries.

After this introduction, let me say that the Protestants of this Mission contributed during the year 1888 for religious and educational purposes nearly 13,000 dols. This does not include large sums paid for the purchase of religious and school books, nor does it take into consideration personal expense incurred in sending scholars to school and in boarding them while there, except when this money, in a few cases only, is put into missionaries' hands for the purpose of board. This is an average of nearly 90 cents each for every declared Protestant throughout the Mission, and 4 dols. 80 cents for each Church member.

These churches have also a Home Mission Society, which is carrying on a noble work at Kourdistan. The contributions to this Society are so liberal that the work is not at all hampered for the want of funds.

Apart from all figures, there is at present a thorough stirring up in the old Church. There is less of hostility and more hearty co-operation than ever before. Protestant preachers are constantly invited into the old Gregorian churches to conduct service—not the service of the Church, but the Protestant service with preaching. Our educated Christian young men are urged to teach in the schools which the Gregorians are attempting to establish. Many of the Protestant textbooks have been adopted by them and very frequently the New Testament is used. All these things were unheard of a few years ago. Protestantism has come to be synonymous with enlightenment, and this is the foundation of true Christianity.—Rev. J. L. BARTON, of Harpoot.

EGYPT.

DR. EDOUARD NAVILLE'S DISCOVERIES.

At a recent meeting of the Victoria Institute, M. Edouard Naville, the discoverer of Succoth-Pithom, Bubastis, and other places of great historical importance in Egypt, gave a deeply interesting account of his explorations of the site of Bubastis. The Society of Arts having most kindly placed their apparatus at the disposal of the Victoria Institute, he showed, by lime-light, the photographs he had made on the spot. The chair was occupied by the President, Sir George Stokes, Bart. (President of the Royal Society).

M. Naville commenced by quoting the prophecy of Ezekiel against Egypt, because it contained the names of the leading buried cities, the recovery of the records of which he is so desirous to obtain; and here we may be permitted to digress for a moment to call attention to the fact that the authoress of the last published work in regard to the East declares that this prophecy had not been fulfilled according to the prophet's words. Strange that the greatest and most successful Egyptian explorer of modern times should go to this very prophecy for light to enable him to find that which others had failed to discover! Taking the last city named, he described how he found Pibaseth-Bubastis, how each day's excavating work brought him new relics, new inscriptions; how he found Rameses II., in the 19th dynasty, had, as usual, blotted out the names of previous Pharaohs, and put his own name on everything, even on the statue of a Pharaoh of the 4th dynasty; and how, by careful comparison, aided by the fact that Rameses II. had not been quite thorough in his appropriations, he had discovered which Pharaoh of the 4th dynasty the statue represented. He came to the conclusion that Bubastis was founded at least as early as in the reign of Cheops, between whom and Pepi, of whose influence there were traces, 500 years intervened; 800 years after there was a transformation of the city in the 12th dynasty. In the 14th dynasty there was the invasion of the Hyksos or Shepherds, who, from the statues of great beauty

found, and from other evidences, must have been a highly-cultivated people, who, he considered, must have come from Mesopotamia. Dr. Virchow considered that their monuments represented Turanians, and Professor Flower considered them to represent people of a Turanian or Mongoloid type, but that did not mean that the population itself was Turanian. Their worship and language was of a Semitic type, but the statutes of their kings showed that they were not Semites. M. Naville added: "It was then what it is still now; and I believe that the conquest of Egypt by the Hyksos is not unlike what would happen at the present day if the population of Mesopotamia overran the valley of the Nile; you would have masses, in great majority of Semitic race, speaking a Semitic language, having a Semitic religion, and being under the command of Turks, who are not Semites but Turanians."

M. Naville, having referred to the head of a Hyksos King, which he had sent to the British Museum, added that he had found two statutes of Apepi, the Pharaoh of Joseph, and inscriptions in regard to the Pharaoh of the Exodus, and many others of high interest. But it would be impossible to refer to the mine of interesting matter in this paper, and we can only congratulate the members of the Victoria Institute on possessing it; it is certainly worth the whole year's subscription to possess this one paper. M. Naville, in concluding, said: "I cannot dwell at great length here on the events of the Exodus, yet I should like to mention that the successive discoveries made in the Delta have had the result of making the sacred narrative more comprehensible in many points, and in one especially in showing that the distances were much shorter than was generally thought. I consider, for instance, it important to have established that Bubastis was a very large city, and a favourite resort of the king and his family. It is quite possible that, at the time when the events preceding the Exodus took place, the king was at Bubastis, not at Tanis, as we generally believed."

JAPAN.

THE following historical sketch of Japan, by M. Metani, of Japan, is taken from an exchange:—

"Japan, once the unknown and far away, is now, as Griffin says, 'your nearest Western neighbour' across the Pacific highway of travel and commerce. Our countrymen live in your 'great republic,' study in your schools and colleges, hold commercial relations with your people, and are bound to you by many ties.

"Our Government was established 2,548 years ago. In the middle ages our ancestors borrowed largely from China—language, letters, education, laws, politics, sciences, arts, and the accumulated treasures of Chinese civilization; but to-day, we are entirely distinct from the Chinese—ethnologically, physically, and morally.

"Japan's political system was an absolute monarchy in the beginning, but gradually changed to the feudal system till about twenty years ago, when the government, which had passed into the hand of an usurper, was again restored to the Emperor, who became really, as he had been nominally, the ruler of Japan. After the restoration of the Mikado to power, feudalism was abolished. But America's relations with Japan began before the restoration of our Emperor. On the evening of the 7th of July 1853, a column of smoke clouded the sky over Yedo Bay, and a huge American steamer anchored in the harbour of Uraga. Those who saw the fleet wondered at seeing mighty ships moving swiftly without the aid of wind, tide, or oars. They fancied, as one of your writers has told you, that the Western foreigner was not man, but half beast, half sorcerer, and had, by his magic, tamed a volcano, condensed its power in his ships, and controlled it at will. When the usurping general, called Shogun, signed the treaty with Perry, our country went wild with indignation; first, because this had been done without the Emperor's consent, and, second, because it would bring the foreigner to our shores. The cry rang throughout the land, 'Honour the Emperor, and expel the foreigner.' Civil war broke out; some of the best blood of the nation was shed, but from this struggle our civilization emerged triumphant, to enter upon a higher life.

"The railroad and telegraph wire stretch through the valley, and over river and mountain in 'New Japan!' and we have an army and navy, with trained soldiers and strong ships, to defend our shores.

"We have also local assemblies, and in 1890

a National Assembly is to be established, thus assuring a greater liberty to the nation; while educational institutions and the Press are preparing it for its political duties.

"This is our present status; but unless our civilization advances to a higher plan of spiritual life, what can we hope for it except such corruption as destroyed ancient Greece or Rome?

"In Christ and His pure Gospel alone is our help. Christianity as taught by the Roman Catholic Church entered Japan early in the sixteenth century; but though the history of that Church in Japan is one of intense interest, I cannot dwell upon it in this article.

"Thousands of Japanese accepted its creed with simple faith, to die, at last, the death of martyrs, and the religion of Christ seemed banished for ever from our land. Not so, however, for two centuries later, in 1859, Protestant Christianity, as represented by the American Episcopal, the Presbyterian, and the Dutch Reformed Churches, entered our country to proclaim there the 'kingdom of heaven.'

"Government decrees would not allow the missionaries to preach the Gospel publicly; and the people not only would not accept Christianity, but were hostile to the missionaries. Owing to these circumstances the Christian teachers were obliged to call to their own homes those who were hungering and thirsting after righteousness, to tell them the story of Jesus and His wonderful love.

"In 1870, there were probably less than ten Protestant Christians in Japan, and it is said that these few disciples were poor, blind men, and uneducated women; still they stood up for Jesus, bearing His 'royal banner'—the vanguard of a Christian army. In 1880, ten years later, there were about 5,000 Christians, I suppose, throughout the country; but these weak soldiers of the Cross were bravely fighting, in the name of their Saviour, with the enemies of the Gospel. Though some were often cast down, the sound of victory was heard every day, and at last the Cross of Jesus was firmly fixed on our shores, and the banner of salvation waved victoriously under oriental skies.

"In 1887, the ranks had increased to 20,000 professing Christian, with probably a Christian constituency of 50,000. The churches number 221; of these, 144 are partly self-supporting, seventy-three entirely so. Contributions by Japanese Christians in 1887,

for various purposes, reached the sum of 41,570 dols.

"Now, thousands are giving their hearts to Christ, our Saviour; teachers and missionaries are welcomed everywhere in Japan, and the people are earnestly seeking the truth. I believe that in a few years, all over the empire, in every city, town, village, and hamlet, churches will be erected (although, only thirty years ago, to preach the blessed Gospel was prohibited), and all idolaters converted to Christianity, and all heathen temples swept away from our country. It is my personal belief that Japan will become the dominion of Christ within twenty-five years. Our national institutions and laws will be set upon the foundation of the blessed Bible, and mountain and valley throughout all Japan will echo the praise of 'God, our Father in heaven.'

"Soon may your stars and our sun, joined under the Cross of Jesus, rule the night and day, and shine in the dark places of this world, until all lands that border the Asiatic Sea shall hail Jesus as a 'Saviour,' and 'crown Him Lord of all.'"

THE NEW CONSTITUTION.

Your readers will, I am sure, be interested and thankful to hear that religious liberty has at last been officially proclaimed in this country. February 11 will henceforth be more than ever a red-letter day in the calendar of Japan. It is the day annually observed in honour of Jimmu Tenno, who is regarded as the first emperor of the country, and from whom the Japanese claim an unbroken line of descent for their emperors down to the present time, and from whose reign they also date their era; this year being, according to Japanese chronology, 2549. And this was the day selected for the promulgation of the new Constitution, an event looked forward to with the greatest eagerness by the whole nation. It must suffice to say here very briefly that this Constitution is framed somewhat on the lines of that of our own land—provides for a House of Peers and a House of Representatives, confers many civil liberties on the people which they have not enjoyed hitherto, and—what your readers will be specially interested to hear—contains a clause granting to all subjects of Japan freedom of religious belief. Practically, there has been no interference on the part of the Government, in late years, with the religious belief of individuals, no obstacle placed in the way of

Christian teaching; but this is the first official proclamation of full liberty in this respect; so that Christianity will now stand on a different footing in the eyes of the people generally, many of whom have, no doubt, hesitated to lay aside their old suspicions of the religion of Western lands, because there has hitherto been no recognition of it on the part of their rulers.

The day was a grand one in Tokio, and all over the country; according to Native newspapers, the grandest day Japan has ever seen. It would take a long time to give any adequate idea of the impressive ceremony at the Palace, where the Emperor, in the presence of the Empress, princes, princesses, noblemen, cabinet ministers, the Foreign Diplomatic Corps and other officials, Japanese and foreign, and last, but not least, several editors of leading Japanese journals, delivered a speech, and formally handed the draft of the Constitution to the Prime Minister, Count Kuroda; or of the Royal Procession through the streets, the Empress riding with the Emperor, in the same carriage, a thing unheard-of before; the splendid State carriages, specially built in Europe; the gorgeous liveries; the crowds of orderly merry people, dressed in their best, lining the route; the processions of schools, large and small; the wonderful decorations; monster ornamental cars drawn by strings of oxen and towering above the heads of the people; triumphal arches lit up at night with scores of electric lights, flags, and lanterns innumerable. The people all through the country had been roused to an extraordinary pitch of enthusiasm over the promulgation of this new Constitution. They feel that Japan now, more than ever, stands foremost in the matter of civilization amongst the nations of the East, the only kingdom in Asia that possesses a constitutional government, the only one that enjoys perfect religious liberty.

The Christians have not been behind, but rather before their fellow-countrymen in the interest taken in this great event. Our own little band of converts of their own accord arranged for a service in church to seek God's blessing on the day, and in the evening a general meeting for praise and thanksgiving was held by Christians of all denominations, in the large public hall, originally built for the purpose of delivering lectures to combat Christianity. One of the speakers said that the promulgation of the new Constitution, which had taken place that morning, was sure to give a great impetus to the spread of Christianity, for that there were many

Nicodemuses in different parts of the country who would now come forward. Another speaker emphasized the fact that this great principle of religious liberty had been secured in such a peaceful and orderly way. Contrasting their own lot, as Christians, with that of those who were so savagely persecuted by the Roman Emperors in the earliest days of the faith, and those who later on were forced to sacrifice home and land and life for religious freedom's sake—the Huguenots, the Scotch Covenanters, the Pilgrim Fathers—he called upon his hearers to thank God that without the shedding of a single drop of blood they had now obtained this priceless boon. And then he went on to assert, amidst great applause, that nowhere in the New Testament could be found any precept forbidding believers to take part in political matters, and that he hoped that

amongst the members of the Imperial Diet, which was to commence its sittings next year, would be found several of their Christian brethren. But he further went on to say, that with regard to those amongst them who occupied the position of ministers or evangelists, it might be better for them to abstain from any active share in political matters, for they were engaged, and fully engaged, in the all-important work of seeking the salvation of men's souls, and their part in the reformation of the country would be the quite unseen influence exercised on the hearts of individuals, that heaven working from within to which Christ likened His kingdom. And this sentiment, too, found general favour.

But I must stop. It was a grand day altogether, and I want all Christians to thank God for it.

Missionary Notes.

MR. F. S. ARNOT AND THE GARENGANZE.—We quote the following from an exceedingly interesting paper by this Scotch missionary, concerning his travels in Africa, and especially concerning the Garenganze among whom he has commenced a mission. The narrative covers the journey from Natal (in 1881) via Shoshong to the Zambesi, thence to Lealui among the Barotse, where he remained for a long period. In 1884 he came out by the west coast to Benguela, arriving at Bailundu soon after. In November of that year he started eastward, passing through the Chibouque and Lovale countries, and after a little more than three months' journeying he reached the Katanga country, whose chief, Msidi, calls it the Garenganze country, a name which has not appeared until recently on the maps of Africa. This region is just west of the great lakes Moero and Bangweolo, and is the region which Livingstone was desiring to reach at the time of his death. The Kazembe, who was Livingstone's friend, was paramount chief in all this region, but Msidi, the son of a copper trader in the Umyanwezi country, west of Lake Tanganyika, has now made himself master. During Mr. Arnot's stay at Msidi's, a son of the great Kazembe was executed on the charge of unfaithfulness. This Msidi welcomed Mr. Arnot, and has since shown him many favours. The Arabs from

Zanzibar are there, and they sought to prevent the settlement of the white missionary, but after consulting his "doctors," Msidi summoned Mr. Arnot and received him sitting in the centre of a large court, surrounded by his 500 wives. It seems that each of these wives is taken from a section of his great empire, and represents that section at the court, and in this way Msidi rules his dominions very efficiently. The opening for missions, Mr. Arnot regards as very favourable, and he is soon to return there, where some of his associates are now at work. When Mr. Arnot was asked to what he attributed his success in passing as he did among the people and winning their favour, he gave as the one reason, "The reality of the presence and power of God with me day and night."

RUSSIA.—The Czar has commanded the President of the Evangelical Lutheran Consistory, M. de Giers, to prosecute personal inquiries into the condition of the Lutheran churches in the Baltic provinces, and to report thereon. It is hoped that the outcome will be an improvement in the status of the Lutheran Church. M. de Giers is the brother of the Minister for Foreign Affairs.—*The Christian.*

HONDURAS.—A Missionary at Belize writes: "It is encouraging beyond measure to look upon a white-haired negro sitting at

the door of his miserable hut, endeavouring to read the glad tidings given by St. Luke. And this, too, when the old man could not afford to buy a light, but utilised the magnificent moonlights we enjoy here. 'Twas eventide with him, and there was light in his hand and in his heart. I am glad to be able to tell you that a coloured friend here has offered to pay freight, etc., and a poor boatman has promised to land the books 'for Mass Jesus.' If God's people at home could only realize the spiritual destitution and ignorance of the people of South America, much prayer would follow—the Almighty Father having answered, through you, many past petitions."

AMRITSAR, INDIA.—From a Missionary: "To-day, a boy, whom I never remember seeing before, came to me from a village called Madridpore, about ten miles from Amritsar. I found that he knew a great many texts, and really seemed to have grasped the truth. He is at present only fourteen years of age, so I could not, according to Indian law, baptise him without some trial. He said he had learned the texts and read the Gospels in a school where I had given some Urdu Testaments. He further said he had never seen a Christian before. To-day I gave him a Testament, and he came back after a few hours and told me the temptations of Christ and His answers to Satan as clearly as a Christian. God's Word is now much more sought after by the people. Some time ago an instance came to light of a Fakir, some forty miles away, who got hold of a Bible, and who gave up his heathen ways in which he made great profit, and came and accepted Christ."

ALGERIA.—From a Missionary: "No more curious sight could be imagined than the market-place at Bel-Abbés, when the men of the foreign legion—Dutchmen, Swedes, Italians, Spaniards, etc.—are passing by. They are grateful for any sympathy shown to them; and when I went to speak to them of the Gospel, and to distribute the Word of God among them, I was received most warmly. The doctor kindly gave me permission to visit the sick in the hospital, and asked me for a Bible for himself, which I gave him. I found soldiers returned from Tonquin, suffering with typhoid and other complaints; and as the poor sick ones took the New Testaments that I offered them in their own tongue, they shook me warmly by the hand, pressed the book to their heart, and appeared deeply moved. Some of those who begged for books were Roman Catholics. I was taken to the bedside of a young German

who asked to see me. The young man's features brightened with a smile on seeing me approach his bed. He immediately asked if I had a Bible I could give him; but I had only a New Testament to offer him, which he seized with joy."

RAROTONGA.—The Rev. J. J. K. Hutchin says: "Out here in the Hervey Group we know no denominationalism; we are content to be like the primitive churches, planted and cared for by the Apostles, yet each with its pastor and deacons or elders. We have some 700 communicants on this island, five churches, and five pastors. The pastors were trained in the institution here, which I conduct. The Rarotongan Institution was commenced by the Rev. A. Buzacott, in the year 1839, at the suggestion of the Rev. John Williams, who was murdered the same year at Erromanga. Since its commencement some 200 couples have been trained and sent out as teachers in the Hervey, Samoan, and Loyalty Groups; also to the New Hebrides, and, since the year 1872, to New Guinea. Last year we sent by the mission schooner John Williams another six couples to aid in the work there. We have now sixteen students and their wives on the books. Our work is very arduous, and we do not enjoy good health, on account of the relaxing climate; yet we feel content to fill a little space, if God be glorified and Christ Jesus exalted as the Saviour of men."

HANKOW, CHINA.—The Rev. Griffith John, D.D., writing in the *London Missionary Chronicle* speaks of a large number of candidates for baptism on a particular Sunday, and says: "These seventeen adults, together with three children, will make our accession this month twenty in all. Six of these men have been brought to the knowledge of the truth at the hospital. They came in as dark as midnight so far as their knowledge of Christian truth went. Now they seem to be full of light and rich in hope. Two of the six are soldiers, and I am glad to add that they appear to us to be earnest and true in their desire to enter the service of Christ. Two of the fifteen have already passed through the fires of persecution. Their persecutor, a military B.A., is a man of considerable character and of great influence in the village to which they belong. They had to flee their houses, and were compelled to take refuge at our hospital for forty days. During this period of trial both men gave us great satisfaction. They showed themselves to be men of faith and patience. They also evinced a truly Christian spirit

towards their enemies. I am glad to be able to say that the persecution is over, and that the rage of the chief persecutor has been quelled. Our aim was to conquer him by kindness and fair dealing, and in this we have succeeded beyond our expectation. When parting with him I handed him a copy of the New Testament, asking him to accept it from me as an expression of my goodwill towards him. He took it very politely, and thanked me for it. I hear that he has been reading every day since, and I am praying earnestly that its precious words may be blessed to him. I have faith to believe that the heart of this man will be won. In a conversation with one of the two persecuted brethren the other day, the father of our military graduate said: 'It is very well for the pastor to give my son a copy of the New Testament; but it would have been better still if he had given him two or three catties of oil along with it, for he has been using up a good deal of my oil since it came into his possession.' I might give you interesting facts concerning others of these fifteen men. The longer I live and work in China the more I marvel at God's saving ways. Men and women are brought to God by methods which often astonish me, and inspire me with brightest hopes. Words spoken years ago, and forgotten by the speaker himself, are now bringing forth a rich harvest. Books given away by brethren who are to-day in heaven are being read by and blessed to many."

DUTCH EAST INDIES.—The Rhenish missionaries now count about 10,000 members of congregations in their fifteen stations among the Battas of Sumatra and the adjacent islands. A considerable increase has been realised at five of the stations, where about 500 persons have been baptised. The whole region suffered greatly during the Atcheen disturbances, but affairs have now been restored to nearly their regular order. Survivals of the demoralisation consequent upon these events are mentioned at only two of the stations, where a few marriages with heathen have taken place with heathen rites. The Government would not for a considerable time after the difficulties permit the missionaries to return to their stations. Europeans are still excluded from the settlements between Silindren and the Toba Lake, and the work has to be carried on there by the native helpers alone. Constant friction is occurring with the Mohammedans, whose chiefs interpose all kinds of direct and indirect hindrances in the way of Christianity. The demand for medical assistance induces many Moham-

medans to visit the stations and to become favourably inclined towards Christianity. The heathen are kept away from the missionaries principally by their witch doctors, who inspire them with the most abject fear. When a bridge was built over the Batang toru they told the people that the Dutch officers wanted a dozen skulls to make the foundations of the structure secure. The numerous native helpers, pastors, teachers, and elders have given effective service during the past year. The prospect for, in time, placing all the churches under native pastors and making the teachers self-supporting is brighter here than at any other of the missions of the Society.

On Tagu Landang and Sijauw, the southernmost islands of the Sangir and Talaut groups north-east of Celebes, the number of Christians has increased from 15 in 1870 to 6,000 in 1886, and now includes a fifth of the population. A hundred and fifty-two persons were baptised 1886, and 450 in 1887. The New Testament, Psalms, Catechism, and Bible History have been translated. The Sangir Mission Committee has undertaken the building of a training school for native helpers. Three new missionaries have been sent out.—*Word & Work.*

THE GOSPEL IN MEXICAN.—A neatly-bound Gospel of Luke in the Nahuatl, or pure Mexican language, has just issued from the Methodist Mission Press in the City of Mexico. At the International Missionary Union meeting at Thousand Islands in 1887, Bishop Hurst called attention to the fact that there was no portion of the Scriptures available in any of the vernaculars of Mexico, and as a consequence the native races of that country had not access to the Scriptures except through English or Spanish versions, which only a few of them could or would read. The American Bible Society and the missionaries had adopted the policy of teaching only through the Spanish language and Scriptures. Bishop Hurst also declared that these native races had a great prejudice against the Spanish language and literature. He had learned when in Mexico that a copy of the Gospel of Luke in Nahuatl, or Mexicano, was procurable in the City of Mexico. The Nahuatl language is variously estimated as spoken by from 1,500,000 to 3,000,000 people. A suitable person was found to revise that Nahuatl Luke and eliminate archaisms and Roman Catholic peculiarities. To meet the cost of printing 1,000 copies, the first 100 dols. was contributed unsolicited by a member of the Methodist

Church. Another contribution came from a Baptist Sunday-school in Nova Scotia, and thus the money has been found. If it prove that the missionaries and native helpers who speak Spanish can even use this version in teaching the truth to native-speaking races, that will be a great good, even if it never shall be required for general circulation. Of course we cannot judge of the excellence of the technical work, nor can it be known till after some trial how great the usefulness of this book may become; but we could build up a strong argument from experience in giving the Bible to Armenians and others in their own language, showing the literary culture as well as evangelistic good of such translations. It was this work that elevated Armenian from a rude and dying to a vigorous and powerful language.

FRANCE.—Pastor Mouron of the Société Evangelique de France writes: "Our year ending March 31st has been one of good, blessed, steady, and progressive work, amidst many a weakness and imperfection. Having got rid, at last, of our debt, we were enabled not only to maintain our positions, but to gain new ones. Unfortunately, however, the liberality of our friends did not enable us to respond to all calls. We started, in connexion with Mr. M'All, three new popular

conferences (in Paris, Poitiers, etc.), besides those we possess already—regular services in two large villages, and visited more frequently certain other places. On the whole, we had 38 workers, 22 stations, 67 annexes, about 400 places more or less regularly visited, 13 schools, and an average attendance of 14,000 per month. In a village we were asked to preach the Gospel by 34 of the inhabitants petitioning for this, their signatures being witnessed by the mayor, and themselves offering light, fire, and room for the services, as we wanted them to do. We had several such calls. There is an unmistakable reaction in favour of religion, by which our work is much benefited; Roman Catholics coming to our places of worship in unusual numbers. On the other hand, this reaction is also an Ultramontane one. Hence persecutions either in deeds or in words or in writings. A venomous pamphlet is being circulated in certain parts of the country against Protestants in general, and our Society especially. In these portentous times we need sympathy and help. May our visitors not spend the whole provision of these for the marvels of the Exhibition, but keep some for the greater things to be raised in God's kingdom, which is to show forth Christ's glory!"

Evangelical Alliance.

CHELTENHAM CONFERENCE.

OCTOBER 23—24, 1889.

We hope in our next issue to give the detailed programme of subjects and speakers for the approaching Annual Conference, but in the meantime we are glad to announce that the following have consented to give addresses at the Conference: The Revs. Hubert Brooke, M.A., H. E. Brooke, Clement Clemance, D.D., James Culross, M.A., D.D., James Douglas, M.A., Canon Fausset, M.A., Donald Fraser, D.D., Talbot Greaves, M.A., E. E. Jenkins, M.A., George Piercy, Canon Ripley, M.A., Colmer B. Symes, B.A., J. Hudson Taylor, and L. Borrett White, D.D. The Right Hon. Lord Polwarth (President), General Sir Robert Phayre, K.C.B. (Vice-President), and Donald Matheson, Esq. (Chairman of Council), will also (D.V.) take part in the proceedings.

Among the subjects already chosen for addresses are—"The present necessity for firmly and fully maintaining the Divinity and Atonement of our Lord Jesus Christ;" "Love of the brotherhood indispensable to spiritual life;" "Scriptural meditation the antidote for present day restlessness and superficiality in Christian life;" "National morality and the opium question;" "The primitive records of Genesis attested by the oldest Gentile traditions;" "The present danger to vital religion from the insidious advances of Ritualism and Romanism;" "The spirit in which religious controversy should be conducted."

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, July 4; the Treasurer presiding. The chairman read a passage of Scripture, and prayer was offered by the Rev. Dr. Clemanco.

Letters were read from several members of Council expressing their regret at being unable to be present.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

J. de Burgh Rochfort, Esq., Blackheath.
 Sir Thomas Crawford, K.C.B., Blackheath.
 Lady Crawford, Blackheath.
 Major-General Roberts, Lee.
 Mrs. Pierson, Lee.
 R. Robinson, Esq., Malta.
 Mrs. Gilbert Robinson, Catford.
 Mrs. Lowrie, Plumstead.
 Mrs. K. Wolseley, Bedford.
 Miss Helen Taylor, Bedford.
 Rev. Canon Lintott, Newcastle.
 Rev. Alex. Plimister, Newcastle.
 Rev. T. Talbot, Newcastle.
 Rev. Alex. Dawson, Newcastle.
 Rev. Herbert J. Molony, Newcastle.
 Rev. Lewis Sanders, Newcastle.
 W. D. Cruddas, Esq., Newcastle.
 Mrs. Gibson, Newcastle.
 Rev. F. Stubbs, Newcastle.
 Joshua Davidson, Esq., Newcastle.
 J. Churnside, Esq., Newcastle.
 W. Hardie, Esq., Newcastle.
 Geo. Nesbit, Esq., Newcastle.
 C. F. Wormald, Esq., Gateshead.
 Mrs. E. Leyel, Gateshead.
 Captain Abel Chapman, Gateshead.
 Mrs. James Tennant, Gateshead.
 Madame Bohné, Gateshead.
 Mrs. Wm. Clarke, Gateshead.
 J. G. Hargreaves, Esq., Durham.
 Miss L. J. Tristram, Durham.
 Miss J. C. J. Tristram, Durham.
 Rev. W. B. Cooper, Durham.
 Mrs. Tristram, sen., Durham.
 Rev. J. Haworth, Durham.
 Mrs. Hobson, Durham.
 Rev. Audley A. Ost, Durham.
 Mrs. Valentine, Edinburgh.
 Rev. A. J. Shields, Bengal.
 H. Watson, Esq., Durham.
 Ralph Charlton, Esq., Durham.

Mrs. Hepworth, Durham.
 Mrs. McAll, Stamford Hill.
 Mrs. Twentymen, New Barnet.
 Mrs. Eastman, Tottenham.
 Mrs. Hobbs, Tottenham.
 Mrs. Fisk, Tottenham.
 Mrs. Walter Brown, Tottenham.

DEPUTATION WORK.

General Field and Mr. Arnold gave reports of their recent deputation work.

WEEK OF PRAYER, JAN. 5—12, 1890.

Printed copies of the draft of the Week of Prayer programme, as approved at the last meeting, were laid on the table. The Secretary reported that he had forwarded "proof" to the various foreign branches.

SALLE EVANGELIQUE, PARIS.

The Secretary reported that arrangements had been completed for the Italian and Spanish services to be held at the Salle Evangelique in Paris. Dr. Gay, of Rome, would commence his work in the French capital on the 7th inst., and on the same day Senor Araujo, of Saragossa, would inaugurate a series of Spanish services. Other pastors from Spain will follow in August.

RELIGIOUS INTOLERANCE IN SPAIN.

A letter was read from the Rev. John Jameson reporting a new case of religious intolerance near Toledo, and asking that particulars should be published in the English press.

FOREIGN VISITORS.

The Chairman then expressed the pleasure of the Council in having present at the meeting to-day Count A. Bernstorff, of Berlin (President of the North German Branch), and Dr. Edouard Naville, President of the Geneva Committee. Both gentlemen addressed the Council, and conversation ensued upon various topics.

After prayer by Dr. Gritton, the Council adjourned.

DEPUTATION WORK.

GENERAL FIELD reported that during the past month he had visited Newcastle-on-Tyne, Gateshead, and Durham, and given addresses at public and drawing-room meetings. At Old Charlton, also, through the kindness of Mr. and Mrs. Henry Green, a very interesting garden party was held at their residence, on the 14th June. The Rev.

J. Sydenham Dixon, Incumbent of Park Chapel, Chelsea, after Scripture had been read and prayer offered, gave an address on the principles of the Evangelical Alliance, and pointed out its great value in the present day, not only for its special work in seeking an increased union among the Lord's people everywhere, but because it emphasized so

strongly in its basis the fundamental truths of the Gospel. He urged all who were not members to do as he had done many years ago, to give their names at the close of the meeting for membership. General Field then gave an address, referring to the origin of the Alliance forty-two years ago, and sketched its operations in various departments of Christian work up to the present time; the Universal Week of Prayer, which had been extended into all countries, and its intimate relation to the progress of mission work among the heathen, was dwelt upon and explained; some account of the great International conferences which have been held, and of efforts to counteract the advance of Popery and infidelity, and for the better observance of the Lord's-day were given; and the company warmly sympathized as the speaker told of the frequent intervention of the Alliance on behalf of persecuted Christians in Bohemia, Hungary, Spain, Syria, Turkey, and in other lands. Many old members were present, who rejoiced to learn of the progress of the work, and the local Association was strengthened by the addition of new members who gave their names to join the same.

On June 18, General Field proceeded to Newcastle-on-Tyne, and a very interesting and representative meeting was held in the Surgeon's Hall at 7.30 p.m. The Rev. Lewis Sanders presided, and was supported by Canon Lintott, the Rev. J. Plimister (Presbyterian Church), the Rev. Mr. Barlow (of the Methodist), and several other ministers. After the reading of Scripture and prayer, the Chairman read out the basis of the Evangelical Alliance, expressing strong approval of the same, and his perfect sympathy in the work, pointing out what an invaluable instrument the Alliance was in God's hand for bringing deliverance to persecuted Christians. He then called upon the deputation to address the meeting, and a very comprehensive account was given by General Field of the principles of the Society, and of its various operations in many lands. He spoke of its origin and progress during more than forty years, how its efforts for the increase of brotherly love and union had been crowned with success, and how great the influence of the Evangelical Alliance had been through its noble testimony to the verities of the Christian faith, and in the counteraction of infidelity, Popery, and the desecration of the Lord's-day. The great

extension of the annual Week of Prayer, both at home and in all countries, was dwelt upon, and some account was given of the remarkable International Conferences which have been convened at the capitals of various countries, and of the blessed results that have followed the same. At the close of the address, Canon Lintott moved a vote of thanks to the deputation, and in doing so expressed his cordial sympathy with the Evangelical Alliance, and his great interest in all that had been told to the meeting. The Revs. J. Plimister and Barlow also in brief addresses did the same, and the clergy present and other friends gave their names to join in membership.

On June 19, Captain and Mrs. Chapman of Belle Vue, Low Fell, Gateshead, very kindly convened a Drawing-room meeting in the afternoon which was well-attended; a few old members of the Evangelical Alliance were present, but the other friends had never before heard an address on the subject. General Field, therefore, began his narrative from 1845 and explained the origin and progress of the Society, touching each department of Christian work which had been engaged in; an hour passed quickly and the attention of the audience was rivetted throughout. The basis of the Alliance met with the approval of all present and great surprise was felt at the remarkable extension of the annual Week of Prayer, while the account given of the deliverance of persecuted Christians from prison and cruel intolerance in Spain, Italy, Persia, Bohemia, Turkey, and Syria elicited the warmest sympathy and thankfulness. A hearty vote of thanks was given to the deputation, and friends came forward and gave their names to become members of the Alliance.

On the evening of the 19th, General Field again addressed a meeting in the Presbyterian Church, which the Rev. R. Leitch had kindly convened; the attendance was not large, but great interest was manifested in the account that was given of the work of the Evangelical Alliance not only at home but in so many Foreign countries. Mr. Leitch, in his introductory address, also bore testimony as an old member, to the great value of the Alliance in binding the hearts of the Lord's people closer together, and as a faithful witness to God and His truth. The meeting was brought to a close by a vote of thanks to the deputation.

At the invitation of the Rev. H. E. Fox, General Field visited Dugham on June 22 to 24; on the evening of the 22nd he gave a Gospel address to young women of the Teachers' Training Institute, and on Sunday afternoon also to a Bible-class of young men. On the 24th a drawing-room meeting was held at the residence of Rev. H. E. and Mrs. Fox, for the Evangelical Alliance, at 3 P.M.; the day was fine, and a large number of friends were present, a few of them being members of the Society. The meeting was opened by the singing of a hymn, followed by Scripture and prayer. Mr. Fox then spoke in words of welcome and warm appreciation of the Evangelical Alliance. He read out the basis and pointed out how the Alliance had for more than 40 years consistently maintained a faithful testimony for God, and, also in the Lord's hand, had done much for the growth and development of the spirit of love and union among His people. General Field then addressed the meeting, referring in particular to the progress of the work during the past ten years, but giving a sketch of the

formation of the Alliance, for the information of those who were unacquainted with its operations; he passed in review the different departments of Christian enterprise in which the Alliance has been and is now engaged—the great International Conferences held in various countries; the annual Week of Prayer, now extended into nearly all lands. The deputations sent to Bohemia, Scandinavia, Italy, and Spain for the promotion of union among brethren, etc.; efforts put forth to counteract the advance of infidelity and Popery, and for the better observance of the Lord's-day; concluding with detailed accounts of the intervention of the Evangelical Alliance in behalf of persecuted Christians in Austria, Bohemia, Hungary, Spain, Turkey, Syria, etc.; much sympathy was evoked by the address, and many friends gave their names to become members and subscribers. On the evening of the same day General Field gave a Gospel address in St. Nicholas's Mission Hall to a large number of persons who assembled to hear it.

IRISH BRANCH.

A MEETING of the Council was held in Dublin, on July 2, J. Lambert Jones, Esq. presiding. The meeting was opened with reading the Scriptures and prayer.

DEPUTATIONS.

The Secretary reported that since the previous meeting deputations from the Council had visited the following cities and towns in the south and west: Kilkenny, Waterford, Tramore, Clonmel, Tipperary, Mallow, Cork, Clonakilty, Rosscarbery, Limerick, Tralee, Galway, Athenry, Athlone, Roscommon, Westport, Ballina, and Sligo. In nearly all these places public meetings had been held; the attendance, on the whole, had been very encouraging, and opportunity had been afforded of giving information of the operations of the Alliance.

THE OBSERVANCE OF THE LORD'S-DAY.

In accordance with the recommendation made at the previous meeting of Council, the subject of the better observance of the Lord's-day was brought forward at several of the meetings.

At the meeting held in Limerick, the Rev. Canon Gregg in the chair, the following resolution was proposed by the Rev. W. J. Clarke, Rector of St. Munchin's: "That this meeting earnestly protests against the serious

and wide-spread desecration of the Lord's-day which prevails throughout this land, and deploring the injury to religion and social order which must inevitably follow, expresses the hope that every Christian organization and all true friends of their country will do their utmost to check this growing evil." The resolution was seconded by the Rev. S. A. Robertson, supported in an able speech by the Rev. Dr. Wilson, and unanimously adopted.

At a meeting held in the Protestant Hall, Tralee, the Archdeacon of Ardfert in the chair, a similar resolution was unanimously adopted.

PROTESTANT THEOLOGY.

The report of the examinations held this year in connexion with this important branch of the work of the Irish Alliance is encouraging. A larger number of candidates came forward and the answering was of a high order.

A letter was read from a clergyman in the West of Ireland who has had much experience in mission work, in which he says, "I believe your special work in this line is simply invaluable in Ireland, and is one of the best means that can be used for the evangelization of our country. There is an increasing interest being taken in the

annual examinations, and in a short time I believe they will be universal in the west at least."

The programme for the ensuing session was approved.

ST. PATRICK'S WRITINGS.

Two editions, consisting of 4,000 copies, of this interesting little work having been published by the Council, it was decided to accept an offer of the Religious Tract Society for the purchase of the copyright. It is now published in their series of Christian Classics, and is sold at the price of two shillings.

As an illustration of the appreciation with which this little work is regarded by foreign scholars, the following is portion of a letter

which was received by the editor, Rev. Dr. Wright, from Professor Delitzsch, in acknowledgment of a copy which had been sent him, "A more delightful book or one inspiring more veneration I have never set my eyes on than your new edition of the 'Remains of St. Patrick.' I thank you heartily for this precious gift. It is a refreshment to read therein the breath of life. The air of resurrection, a strain from the harps of heaven, all come to one from thence. Gladly I seat myself listening at the feet of the Great Apostle of Erin."

The publication of this little work has already borne good fruit in the increasing interest which it has awakened in the early history of Irish Christianity.

RELIGIOUS INTOLERANCE IN SPAIN.

We have received during the past few weeks, accounts from our friends in Spain, showing that the spirit of religious intolerance is still rife in that priest-ridden country. Representations have been made to the Madrid Government by the newly-formed branch of the Alliance in Spain, and we trust that, by God's blessing, these efforts may be crowned with success.

CRIPTANA.—The town of Campo Criptana has been for some years a green spot in the religious life of Spain, for the pure Gospel of Jesus Christ has been received into many hearts there. The light has shone, "but the darkness comprehended it not," and about the middle of last May a Protestant chapel, which had been built and lately opened with the permission of the authorities, was the scene of violent interruption, instigated by the Romish priests; the Protestants with their pastor had quietly assembled for morning worship, when a mob of men and women (at least 1,000) assembled in a state of great excitement at the door, shouting out "death to the Protestants;" for nearly an hour the murderous cries continued, while inside the chapel prayer ascended to God for His deliverance from the power of their enemies. At the very time of their extremity, the police arrived and the fanatical crowd dispersed. Since this outburst, the chapel has remained closed by order of the authorities, but the rage of the people continues and the Protestants cannot move about without risk to their lives. The Madrid Committee of the new organization of the Evangelical Alliance has appealed to the British ambassador

(Sir Clair Ford) for protection to the Protestants, and that according to the constitutional law of Spain, religious liberty which has been so violated may be secured to them in the future.

MOCEJON (NEAR TOLEDO).—The Rev. John Jameson, one of the secretaries of the newly-formed Spanish Branch, writing from Madrid, on June 27, gives particulars of a new case of religious intolerance. He says: "I came just now from the ministry of the Interior, where I have been pleading the cause of the poor father of one of our little children in the congregation at Mocejon. The little girl died on Monday night, and as the burial could not take place until twenty-four hours had passed, the *cure* set to work and induced the Governor of Toledo to send an order to the Alcalde that, inasmuch as the child had been baptized in the Romish church (her mother was a Catholic), it must be buried in the Romish cemetery. The grandfather (paternal) and the rest of the family have all been protestants for years; the mother died in 1885; and the child, along with a brother a year older, lived with the grandparents, with whom the father also lived, so that it was thoroughly identified with the Protestant congregation. The Alcalde had, as was natural, consented to its burial in the Protestant cemetery; the *Juge de Paix* had given the order; and they only waited until the regulation time expired, when there came an order from the Governor of Toledo, which is imperative upon the local authorities; and the probability is that the child's body will have been forcibly taken

from the Protestant cemetery, where it was deposited, and buried, contrary to the wish of the family, in the Catholic place of interment. It is really heart-rending to hear of these scenes." In a later letter, Mr. Jameson reports that after several visits to the ministry, he found, as he expected, that the intervention of the central authorities was too late. The Alcalde of Moejon, with the civil guard, went to the cemetery, where the relatives of the child were keeping watch and intimated to them that, if they did not give up the body, he was ordered by the

Governor of Toledo to use force. Of course, the poor relatives had no alternative but to let the authorities take possession of the body, which was then interred in the adjoining Catholic cemetery. The excuse of the authorities is that the order from the Minister of the Interior arrived too late. The contention is that, having been baptized in the Romish church, and not having been able to renounce that faith, the child belonged to the parish priest, and the rights of the family go for nothing.

SALLE EVANGELIQUE, PARIS.

We have already referred to the French services carried on in the Salle Evangelique, Avenue Rapp, Paris, and have stated that the Evangelical Alliance not only provided for part of the total cost of the undertaking, but also a further sum in order to secure the presence of Italian and Spanish pastors, who should visit Paris for the purpose of evangelizing among their own countrymen. Arrangements have thus been made for the visit of several of these brethren to Paris. One of them, Dr. Teofilo Gay, of Rome, reports that, so far, he has found it difficult to obtain more than a small audience at the Italian services; but he has had the privilege of evangelizing in some interesting cases. He says that the number of Italian visitors to the exhibition are very few, but "at every meeting there comes somebody to whom I can talk, I hope not without good fruit. The other day it was a Piedmontese Jew, with whom I had a long conversation on religious matters, after which he accepted some tracts, and said he would meditate on them. Then came an old Roman sculptor, an infidel, with whom I have made acquaintance, so that he was

induced to attend our little meeting with his daughter. Yesterday, I had a Romish priest from Milan, who told me that he does not believe any longer in Popery, and would like to profess openly his faith. Two or three young men have come for the sake of getting better acquainted with the Italian language; and I am told that in the Rue — there is a place where some hundreds of Italians are employed. I shall try to organize some service amongst these.

Señor Araujo, who has just commenced work among the Spaniards, writes that "printed bills of good size are put up in various places, and similar ones are freely distributed everywhere. I have likewise prepared cards of invitation for the Spanish Americans. Let me ask your prayers on behalf of the work which just now, at its commencement, is so full of difficulty."

We feel sure that the readers of *Evangelical Christendom* will specially remember in their prayers the work of the friends who are seeking to bring the Gospel to the masses of the people of various nationalities who are now visiting the Paris Exhibition.

THE LATE M. ROSSEEUW ST. HILAIRE.

THE late Professor Rosseeuw St. Hilaire was a warm friend of the Evangelical Alliance, and we regret that hitherto our space has not permitted a detailed reference to the loss sustained by the whole Church of Christ in the removal by death of this great and good man. We quote the following from an interesting article, by Pastor Bersier, in *Le Christianisme du 19me Siècle*:—

"M. Rosseeuw St. Hilaire was not born in the Protestant ranks, but joined them in middle life. In his youth he entered the

service of the University, taught in the provinces, and started as a political writer. He was a regular contributor to the Opposition journals under the monarchy of July. It was at this period that he began his History of Spain, on which he was at work almost to the end of his life. This long contact with the most Catholic race in Europe fostered within him a hatred of religious tyranny. About 1850, he was called to the Sorbonne as a professor of history, and it was then he began to make for himself a

reputation. There grew up in him a conscious need of firmer religious convictions than those which he had found in philosophical Deism. Having married a young Protestant lady—Mlle. Landey—he was brought into a circle entirely new for him—that of the Free Church of Lyons, of which George Fisch was then the pastor. Here he was struck by the power which the Gospel, when presented in its simplicity, can exercise over the heart of man; and, in later life, he used to tell how surprised he had been to see artisans reading and understanding the Epistle to the Romans, which he had looked upon as a treatise of Rabbinical dialectics. His sympathy soon became faith, and this faith was henceforth the inspiration of his life. He had got hold of the essence of Christianity; sin and grace were in his view the substance of the Gospel. His whole mind, heart, and will were placed at the service of his new convictions.

"Nevertheless, he continued to teach at the Sorbonne, where his strong, incisive, sympathetic, and sometimes eloquent words secured a constant hearing for him for twenty-eight years. He did not pursue the rigorous and critical method of research to which we are accustomed in the present day. In this respect his lectures were manifestly deficient. But his excellence lay in the study of character. His psychology was often very penetrating. Some of his published portraits as, for example, that of Julius Cæsar, stood out in very bold relief. The most striking feature about him was that he felt impelled to communicate to his hearers the sacred flame of noble convictions. He stirred their souls, and created impressions that never passed away. Six months ago one of the most distinguished historians of Hungary told me that from being an unbeliever he became a Christian through listening to M. R. St. Hilaire.

"The ever-present conviction that he must proselytize in no wise affected the cordiality of his intercourse with friends. But his university career was not enough for him. He desired to exercise a more direct and extended influence over men's souls. With a view to the spread of the Gospel in the sphere that was dearest to him, he set to work, and in company with Mr. J. J. Keller, for whom he was thenceforth a faithful helper, he built the chapel in the Rue Vadaure. He had to travel, to collect, and to issue appeal after

appeal; but he shrank from nothing. He was a firm believer in the separation of Church and State, and very settled in his doctrinal beliefs; but he had the breadth of soul which allowed of his remaining united to those from whom he differed. Theology had little attraction for him. He never understood it, and he would willingly have looked at it with suspicion only that he thoroughly apprehended the adaptation of the Gospel to human nature. His sympathy was chiefly called forth by the people, especially the people of Paris, the simplicity and generosity of whose nature he loved, although he rightly distrusted their fickleness. In his judgment of the political and academic world he was severe, as he had been a close observer of the lower depths of journalism, of the intrigues by which success is often obtained, of the narrowness of party spirit, and of the everlasting comedy which is almost everywhere being played.

"When age no longer allowed him to perform his duties at the Sorbonne, he resolutely sought for other hearers, and became a speaker at the M'All meetings. It was touching to observe the thoroughness with which he prepared himself for this task, and the youthful enthusiasm he displayed. He has often told us how some of the evenings thus spent in a faubourg of Paris gave him more real joy than the successes of former days. When he could no longer speak in public he undertook to write for the people, and that was his last ambition.

"As he grew old, he received from God, and felt even strengthening within him that lovely grace called serenity. Trials multiplied. Within a short space he lost a clever and charming daughter, then his faithful and devoted wife, whose gentle spirit exercised so sweet an influence in his home. For a considerable time he was afflicted with blindness, until a successful operation restored his sight and allowed him to devote himself to his work with greater assiduity than ever. Nothing deterred or discouraged him. We never heard a word resembling a complaint fall from his lips. And thus he died, submissive, valiantly peaceful, accepting the Divine will like a child. "Do you suffer?" we asked him, shortly before his death. He replied, "All that it is possible to suffer." But this did not prevent him from blessing and adoring God to the last."

QUARTERLY UNITED MEETING FOR PRAYER AND CONFERENCE.

On Friday, July 5, in the Council Room, a refreshing and profitable season of communion was enjoyed by members and friends of the Evangelical Alliance who were gathered together. General Sir Robert Phayre, K.C.B., presided. Special requests for prayer were presented on behalf of Christians suffering persecution in Spain, Portugal, and the Baltic provinces of Russia. After the address by the Rev. James Douglas (given below) on the subject chosen for meditation, the meeting was thrown open, and several brethren also spoke briefly and added to the interest of the meeting.

Speaking on the "Loyalty to Christ and His Manifestation to the Believer" (John xiv. 21),

The Rev. James Douglas said:—

We cannot wonder that love should be Christ's staple theme. How could He do other than speak of love since His heart was full of it, and since his death upon the cross was soon to be the crowning demonstration of it. In speaking of love, Christ spake of His own.

Our theme this morning, however, is not Christ's love to us, but our love to Him—first, how it is defined, and second, how it is rewarded. "He that hath my commandments and keepeth them, he it is that loveth me." This definition of love to Christ may be resolved into one word—*loyalty*. Our Lord does not say "He that thinketh well of me, he it is that loveth me." It is possible to hold favourable sentiments concerning Him, and yet show Him no obedience. Nor does our Lord say "He that has a correct idea of the truth I teach, he it is that loveth me." Alas! it is only too possible to hold the truth in unrighteousness. Orthodoxy of view, therefore, is not an infallible proof of love. Nor does our Lord make love to centre in the charity which leads so many to say "Never mind how we differ; only let us be united!" No; the Master's definition of love is apart from all these. It is personal obedience to Himself. Love is loyalty to Jesus. Love is principle linking on the disciple to the Master. Love is such a supreme veneration for what Christ says that we cannot but do it on that sole and naked ground alone. "He that hath my commandments and keepeth them, he it is that loveth me."

How discriminating is this definition of

love! If a man were to say he was a patriot and yet you could see that he was not actuated by patriotic motives, that patriotism did not colour and determine his conduct, you would take the liberty of doubting his profession, you would say his professed love of country is a myth. And even so in regard to love for Christ. The appropriate and only evidence is in the life. If the commandments of Christ be not dear to the heart, and if they do not tell on the life, that man's profession of love is vain. Our Lord's definition of love is incapable of being misunderstood or gainsaid. It also indicates to us along what lines true Christian unity is to come. Zion's breaches are not to be repaired by indifference to truth or mutual accommodations, but by a nearer view of Christ's presence and will.

We cannot but note, too, an instructive distinction in the words "hath" and "keepeth." "He that hath my commandments and keepeth them." The lover of Jesus is like a trader. His mind and heart and soul—these are the warehouse, the shop where the stock-in-trade is kept; the object being to turn over the stock in question, to deal out the precious commodities which are his to trade with. There are, therefore, two marks of love. If you love Jesus, you will be anxious to know what His will is. That will be to you an unfeigned matter of interest and inquiry. And when you know it, you will be anxious, like the trader, to turn it over in the actual commerce of life. Such is love. Love cries out to know His will, and love yearns to give that will embodiment. That is all. Yes; but what a mighty all it is. There is nothing beyond.

For what are Christ's commandments?

(1.) They are spiritual. They are not to be resolved into a string of mechanical enactments. They claim the heart. Hence love is the condition of the service of love. "If ye love me, keep my commandments."

(2.) Christ's commandments demand faith, and that the very faith of worship. He says: "Ye believe in God, believe also in me." "Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

(3.) Further, Christ's commandments mean self-surrender. "Take my yoke upon you, and learn of me, for I am meek and lowly in

heart." It is in vain claiming to serve Immanuel if we are destitute of His mind.

(4.) So, too, Christ's commandments concern the imitation of Him. He does not prescribe a course which He has not Himself exemplified. Does He bid us watch and pray? He Himself watched and prayed. Does He exhort us to have faith in God? His own works were all wrought out of that very material. Does He say, "Ye ought to wash one another's feet?" It was not before He himself did what He enjoined. Similarly with the new commandment, which is by no means the same as the old one. He himself embodied it. Hence, if you love Jesus you follow Him. He is your object-lesson, which it is your study to reproduce.

(5.) Then, again, it must not be forgotten that Christ's commandments are Gospel calls. We are to live by Him. His commandments are sweet invitations of grace—daily, yea hourly and momentarily renewed.

II. And this leads us to the second point, how love is rewarded. "And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

(1.) There is no rewarding love save in love's own coin. Unless love be love's reward, there is no reward for love at all.

(2.) One is struck by the vastness of this reward—"Shall be loved of my Father."

Christ had no human paternity. His Father is the mighty God. How can we speak of this reward? It is too great for our poor words.

(3.) The reward is along the lines of our Lord's own experience. The Lord Jesus as the servant was faithful to Him that appointed Him. What was the consequence? The consequence was that ever and anon, as the veil is lifted up, we see the overflowings of the Father's love upon the head of Jesus. "This is my beloved Son, in whom I am well pleased." For the same reason we learn of the Father's constant companionship—that fellowship in love of which Christ speaks in the words, "He that sent me is with me; for the Father hath not left me alone; for I do always those things which please Him." In like manner, if we serve the Lord Christ, the Father's love will overflow to us, and we shall abide in His love.

(4.) But there is, further, Christ's personal love, culminating in His manifestation to the believer. "And I will love him." This love will be experienced in a deeper consciousness of the Lord's presence. He will communicate His love to the soul that serves by imparting by His spirit, by bestowing His grace, by breathing His peace, by revelations of His face. Happy is the faithful servant!

CONTRIBUTIONS RECEIVED FROM JUNE 20 TO JULY 19, 1889.

	£	s.	d.		£	s.	d.		£	s.	d.
Mrs. Ditmas	0	10	6	Rev. Chas. Moore	0	10	0	Colonel Maingay, &c.	1	1	0
John Sterry, Esq.	0	10	6	Ralph Charlton, Esq.	0	10	6	Gibraltar—Balance of Subscrip-			
The Misses Crowther	0	10	6	A. Crowe, Esq.	0	10	0	tions and Collection, per Rev.			
John Elwell, Esq.	0	10	0	Rev. G. L. Fenton	0	10	6	T. Murray	0	10	6
Hon. C. G. Legge	1	1	0	Dr. and Miss Habershon	1	1	0	Colonel Nolloth	1	1	0
Mrs. Hignbottom	0	10	0	Oswald Robinson, Esq.	1	1	0	W. D. Cruddas, Esq.	1	1	0
Jos. Grey, Esq.	1	1	0	Miss R. J. Whateley	1	1	0	Miss Mason	1	1	0
Jos. Grey, Esq. (don.)	5	0	0	Theodore Crewdson, Esq.	1	1	0	Jas. Wales, Esq.	1	1	0
Lady Buxton	2	0	0	Tottenham Subscriptions, per				Mrs. Hobson	0	10	6
H. Carr, Esq.	1	1	0	Mr. Harrison	5	0	0	Miss Murray	1	0	0
Mrs. W. H. Moore	1	1	0	Norwich Branch, per S. Culley,				R. T. Webb, Esq.	1	1	0
Dr. Clapham	1	1	0	Esq.	2	15	0	Mrs. Veal	1	0	0
Lieut. Brooks	1	1	0	T. F. Munyard, Esq.	0	10	0	E. Putroye, Esq., and Mrs.	2	2	0
John Polson, Esq.	2	0	0	Colonel Douglas Jones	1	20	0	C. W. Dixon, Esq., and Mrs.	0	10	6
Rev. Henry Burton	0	10	6	Tottenham—Drawing-room				Mrs. Squires (5 years)	1	5	0
Rev. Dr. Dalzell	0	10	6	Meeting Collection	3	3	6	Sums under 10s.	5	2	6
T. Haunay, Esq., and Mrs.	1	1	0	Tottenham Subscriptions, per							
Major Moore	0	10	0	Secretary	0	15	0				
Newcastle, Balance Collection	0	11	4	Mrs. Macdonald	0	10	0				
Newcastle Subscriptions, per				Mrs. Hepworth	0	10	0				
Secretary	1	5	6	Rev. H. W. Webb-Peploe	1	1	0				
Gateshead, Drawing-room				C. Kemp, Esq.	1	1	0				
Meeting Collection	2	14	8	Mrs. A. Campbell	0	10	0				
Gateshead Subscriptions, per				Major General Cave	1	1	0				
Secretary	4	18	0	Mrs. and Miss Trill	0	15	0				
Durham, Drawing-room Meet-				J. D. Lamb, Esq.	0	10	0				
ing Collection	2	8	0	B. Butterworth, Esq.	0	10	0				
Durham Subscriptions, per				W. Haskard, Esq.	1	0	0				
Secretary	1	15	6	T. Morgan Harvey, Esq.	2	2	0				
Mrs. Gooch	1	0	0	Rev. E. Maclean	0	10	6				

Alliance House, 7 Adam Street, Strand, London, W.C.

. Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.